

2:695
C O M P E N D I U M

Trium Linguarum

LATINÆ, GRÆCÆ, & HEBRÆÆ

I N U S U M

Studiosæ & Christianæ Juventutis

Brevi & facili Methodo dispositum & exhibitum

VOSSIUS, Lib. 7. GRAM. Cap. 1.

Latine Linguae docendæ rationem à vulgari allam Inveniens
lubens agnosco, tantamque Canonum & Exceptionum molem
Pueritiæ ingenia hodiè obtundunt, neuriquam necessariam
noxiam maximoperè esse, sentio.

HERM. SCHOTT. Coll. 44.

Certè oportet continue fari Latine, si quis Latinus effici desiderat.
Nam fabricando Fabri fimus.

A COMPENDIUM or ABRIDGMENT

Of Three Languages

The LATIN, GREEK, and HEBREW

Touch'd and exhibited in a short and easie Method,

For the use

Of the Studios and Christian youth.

Christopher Tayler.

VOSSIUS, Lib. 7. GRAM. Cap. 1.

That there is another way to be found of teaching the Latin Tongue, than
the Vulgar, I do freely acknowledge, and judge, that that great
of Rules and Exceptions, which at this day do dull the wits of Children,
is no ways necessary; yea, very hurtful.

HERM. SCHOTT. Col. 44.

Whosoever desires to become a Latinist, must certainly continually speak
Latin; for by exercise we become Artificers.

Printed for Benjamin Clarke in George-Tard in London
street, 1679.

Quaker
Pore
BX 7742
T2 C7

M. J. B.
8-9-20

READER,

I Would desire thee to amend these following Errors,
in the Latin part of this Compendium, occasioned by the Authors remoteness from the Press.

- Page 2. lin. 22. add *Cicur, tame or gentle.*
In the Table of Declens. in the *Nominat.* and *Acc.* plur, dele *a, or.*
Pag. 27. lin. 35. *hortatus*, having exhorted.
Pag. 33. lin. 2. add *having spoken, having used, having kissed.*
Pag. 52. lin. 4. *pro missus lege mensus.*

In the Syntactical part.

- Page 6. line 14. *pro I am seen, lege I seem.*
Pag. 23. lin. 25. *Est, interest, &c.* signifie here, *it is the duty, propriety, part,*
is belongs to or concerns, &c.
Pag. 40. lin. 7. *pro quoniam lege seeing.*
Pag. 48. lin. 10. *pro quinquē lege sex.*
Pag. 50. lin. 23. for *Active* into *Passive*, read the *Passive* into the *Active.*
Pag. 52. lin. 10. adde *sed in Rēi, spēi, fidēi, brevis est.*
Pag. 53. lin. 12. *pro regula lege reliqua.*
Pag. 54. lin. 26. *pro fur, furis, lege fursur, fursurus.*

In the Greek, p. 3. lin. 14. for *θευχδς, τευχδς*, r. *θευχδς, τευχδς.*
In the Hebrew, p. 14. antepenuk. for *and* read *after.*

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Friendly Reader,



Having seriously taken into consideration the *education of Children*, and *instructing* them in the *Latine, Greek and Hebrew Languages*, we have found just cause, to lay aside all the *old, corrupt, Heathenish books*, and *Grammars* thence used; and to introduce in stead thereof, the *Scriptures Truth*, with what else may be taught them, without any danger of corrupting their minds; that so we may, much as in us lies, bring them up to the knowledge of the *Truth and Scripture*, from their childhood: which was *Timothy's* commendation, as a good and wholesome exercise in those three Languages, whereby their minds, in the exercise of good matter, may be kept free from corruption, and, if possible, from once having names of the Heathenish *Gods and Goddeses*, so called, together with the wickedness by them committed, or being once brought acquainted with such profaneness, as children are subject to meet with, in reading Heathenish Authors, as are hitherto taught in schools. Which *Pasor* long since, in the Preface to his *icon*, deplored. And why may not these Languages,

as wel as other, be taught, without reading such youth-corrupting books? Though those Languages, especially *Greek*, and *Hebrew* are to be preferred by all Christian people, because the Records of those Divine Truths recorded in the Scriptures are in the same transmitted unto us. Yet, as Languages, they are no more then other natural things, and as naturally learned, do of themselves contribut nothing at all to the knowledge of God, or mystery of godliness, no more, then doth the *French*, *Dutch*, or *English*, &c. All which men meerly natural may learn, as wel as to till or plow the earth, or any other natural art. For as *Schott* very wel observeth, *men grow artists* in this or that Language, no otherwise, then each *artificer*, whether smith, carpenter, or any other handy-crafts-man growes an artist in his way, that is, *by continuall exercise*. To all those then I say the natural man by indultry can attain: But in the highest of his natural attainments, while meerly so, the things of the Spirit of God he perceiveth not, for they are foolishness unto him, nor can he know them, because *they are spiritually discerned*.

Thus as there may be a service in this, or any natural knowledge, the right use without the abuse we do not, but are willing to contribut thereunto, as in the *Compendium* has been endeavoured, which comes forth to be used in its proper place and service, for the utility of Christian youth, who may come to be exercised in learning those languages: that so they may not onely avoid the *corruption of old School books*, but also be freed from the intolerable burden of committing all their *Rules* & *Exceptions* to memory, the most part of which are perfluous, as experience testifies, in teaching Children.

So, kind *Reader*, I leave the thing to thy honest consideration, if thou reapest benefit thereby, it is but what is desired.

We hope we havenot so affected singularity and conceitedness in this work, or been so brief, that we should stand in need of a volume for explanation thereof, nor yet been too prolix and large, or as the *Serpent*, hide our head in holes or dark termes, too hard and puzzling to the tender capacitys of Children, to their great discouragement, in learning. But we have all along endeavoured, as wel as we could, to hold a middle course, in true love and condescension, if possible, to the satisfaction of all, using all perspicuity and plainness in explication of the terme we use, that all things may be made plain and easie to the meanest capacity.

C. T.aylor.

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C. T.aylor.

Friendly Reader,



*H*at thou mayst in a few words be informed, concerning this little book, which comes forth under the name of a compendium; or abridgment of three Languages, Latine, Greek and Hebrew, know, that we do not bring forth every little thing here and there noted by the Grammarians, but these onely which are accounted most needfull for young ones to know; our intent, as what we chiefly aim at, being to lead on youth to the knowledge of these Languages, in a most short, easie and profitable way.

For if the English, French, Polish and all other tongues may (as experience testifies) be learned without any knowledge of Rules, meerly by hearing and use of speech, almost within the space of a year, why may not the Latine as wel be learned by daily exercise of speech and stile? Seing we certainly know the Rules were not before the Language, but the Language before the Rules, which in succession of time (when the exercise of speech was laid aside) were gathered from the books of men skilfull in that tongue, and committed to writing, for the removing of solecisms, and bringing back again the nitor and elegancy thereof.

To those Rules men do at these days so strictly cleave, as if there were no shorter, nor easier way left of attaining to the Latine speech: and hence it is, that the first and best age of youth passeth away, and the mind comes so slowly to any solide knowledge of the tongue, nor are there awanting, who when they see so many Rules and Exceptions to be committed to memory, do even wholly nauseate, and at length acquit their study.

That

That we may then afford help unto such, and totally remove all this nauseousness, we have been induced to give forth this our compendium, disposed for them into so short and easie a method, that at the first view, they may see and understand how easie the way to the knowledge of right speaking and writing Latine, is thereby rendered.

For it is certain, that it suffices to know the Declensions and Conjugations, with the Rules of the kinds of Nouns, and their primary construction with the Verbs, where they vary from the English manner of construction: for which cause we justly study brevity, yet so as that both the brevity in the method, clearness in the examples, and profit in all may be beheld and rendered plain unto all. We furthermore hope, that so soon as the studious youth shall have diligently learned these (and that as wel by translating, as speaking; which two ought always to be joyned together) will exercise himself so diligently and unweariedly therein, that he will in a short time attain to promptness & expertness both in writing and speaking, which is the onely thing we aim at, wish and hope for in this our labour.

We have thought meet in those three Languages rather to use types, shewing the terminations of Declensions and Conjugations, then paradigmes; because we plainly see how much time is required, before a boy come thoroughly to understand and discern what and how much in a Noun or Verb to be declined is accidental, and what is substantial and immutable. We have therefore set forth the first part of this Compendium in English onely, least the first sight of things to be learned might seem hard and difficult to Children; but the latter part both in Latine and English, that both the examples of the Rules and their Construction, and version may be the better known and perceived.

Now

Now because there are some, who, though in their younger years they have frequented the School, and there under the lively voice of the Teacher, made some indifferent progress in the Latine tongue, yet, being called away to other things, are stopped in the middle course of their studys. Such, if afterward be desirous to try something further, by their own industry, yet want a previous manuduction, not knowing how to proceed, we think best to advise after this manner. Let any one then, that is desirous to learn, take unto himself some Latine book of good note with the English translation of the same, and so often expound a certain portion thereof, that he can of himself, without help of the translation, render it into English; then let him try whether he can by the English Translation alone render it into Latine again.

This done, he may recurre to the Text again, and thereby correct his faults; nor needs he long stay here, continually beginning from the exposition of the Latine Author, but begin with the ENGLISH, translating something into the Latine idiom, without looking first into the Latine, which translation will be easie, where both the words and Latine phrase have been already learned from the often exposition of the Text. Thus when he shall come to correct his errours from the Latine text, he will the more easily observe those things, which proved so hard to him to translat and then for the future learn to take better heed to himself in those things which had so perplexed him. The same method may equally be used and practised in the Greek & Hebrew tongues, not without hope of good success and profit.

The most mercifull G O D grant, that through his Grace and blessing, this natural knowledge of Tongues may tend to his glory, and the profit and very great increase of many Christian Schools.

J. M.

For

For as much as Youth now adays (because of the defect & neglect of the use of speaking *Latine*) is to be led on by certain *mediums* or means to the knowledge of that Tongue, the shortest and easiest way will be,

I.	} By {	DECLINING.
II.		CONJUGATING.
III.		CONSTRUING.

Grammarians have divided *Latine* speech into 8 Parts, which are called *Nomen*, *Pronomen*, *Verbum*, *Participium*, declined or changed in Termination.

Adverbium, *Conjunctio*, *Præpositio*, *Interjectio*, undeclined or not changed in Termination.

I.

Concerning the DECLINING of *V*Words,
Commonly called *N O V N S*.



DECLINATION is the varying of a Word, in the end, by Numbers, Cases and Terminations.

A Word which is to be declined, is known in English by the Particles *A*, *The*, or *An*, as *Arbor* a tree, *Fruitus* the Fruit, *Pomum* an apple. And is either a *Substantive* or an *Adjective*.

A

A Sub-

A *Substantive* is so called, because it standeth or subsisteth by it self, without the adding of another word, as, *Magister* a Master, *Puer* a boy, *Schola* a Schoole, *Charta* paper, *Penna* a penn, *Atramentum* Ink.

An *Adjective* is so called, because it is added to a *Substantive* in a speech, neither can it be understood without it, as *Bonus* good, *Fortis* strong, *Felix* happy. I must know what is good, strong, happy, as, a Good friend, a Strong man, a Happy Kingdom.

This in English is thus discerned from the *Substantive*, because it may always be added to other things, for I can properly say, A good master, A diligent boy, A free School.

Adjectives are either of three, or two, or one *Termination*; and are called first *Positive*, à *ponendo*, from laying down because it is the first voice of the *Adjective*, which is set or laid down absolutely and simply, as *durus* hard, *fortis* strong.

Adjectives of three *Terminations* do end in *us*, *a*, *um*: *er*, *a*, *um*: *ur*, *a*, *um*. As *Bonus*, *a*, *um*, good; *Pulcher*, *a*, *um* fair: *Satur*, *a*, *um*, full.

Except *Vetus* old, *Pauper* poore, which are of one *Termination*.

Adjectives of two *Terminations* end in *is* and *e*, as *Dulcis*, dulce sweet, *mollis*, molle soft.

All other *Adjectives* are of one *Termination*, as *felix* happy, *Par* like, *Memor* mindfull, *Obediens* obedient, *Solers* witty.

When an *Adjective* exceedeth his first signification by more or less, it is formed of the case of its *Positive* that endeth in *i*, by putting thereto *or* and *us*, as of *Durus* hard *duri*, is formed *durior*, *durius* harder. Of *dulcis*, *dulci* sweet

sweet is formed *dulcior* and *dulcius* sweeter. And is commonly called the *Comparative*.

But when it exceedeth in the highest or lowest signification, it is formed by putting thereto, *simus*, a, um, *rimus*, a, um, *limus*, a, um. as of *fortis* strong, is formed *fortissimus* the strongest. And is called the *Superlative*.

Adjectives ending in *er*, take *rimus*, as *pulcher* fair, add *rimus*, and it is *pulcherrimus* fairest.

Certain *Adjectives* in *lis* take *limus*, by casting away *is*, as *facilis* easie, *facillimus* very easie. *Agilis* nimble, *agillimus* very nimble. *Gracilis* slender, *humilis* humble, *Similis* like, *Docilis* teachable.

All other *Adjectives* of what Termination soever do put to *simus*, as *doctus* learned, *doctissimus* most learned. *Dulcis* sweet, *dulcissimus* sweetest. *Felix* happy, *felicissimus* happiest.

Certain *Adjectives* are excepted from this General Rule, as *Bonus* good, *Melior* better, *Optimus* the best. *Malus* bad, *Pejor* worse, *Pessimus* the worst. *Magnus* great, *major* greater, *maximus* the greatest. *Parvus* little, *minor* less, *minimus* the least. *Multus*, a, um, much, *plus* more, *plurimus*, a, um, very much.

But those, which have a *Vowel* before *US*, are most commonly expressed by *magis* more, and *maxime* most, as *Pius* godly, *magis pius* more godly, *maxime pius* most godly. So, *Idoneus* fit, *Sireneus* strong, *Affiduus* continuall, or diligent.

A *Number* is the distinguishing of one or more things, and is *Singular* or *Plural*.

The *Singular* speaketh but of one, as *Liber* a book.

The *Plural* speaketh of more than one, as *libri* books.

A *Cafe* is so called, à *cadendo* from falling, because a word falleth from one Termination into another, as *Liber* a book. *Libri* of a book, *Libro* to a book.

Of these are six, which in English are discerned by certain signes.

A or *The* is the Signe of the first *Cafe*, which goeth before the Verb, as *Magister docet* the Master teacheth.

Of, is the signe of the second *Cafe*, as *Liber Magistri* the book of the Master.

To or *For* is the signe of the third *Cafe*, as *Utilis Magistro* profitable to the Master.

A or *the* is the signe of the fourth *Cafe*, which followeth the Verb, as *amo magistrum*, I love the Master.

O is the signe of the fifth *Cafe*, as *O Magister*, *O Master!*

In, *with*, *from*, *by*, is the signe of the sixth *Cafe*, as, à *Magistro* from the Master.

The Grammarians have therefore given to them certain names, because they are used sometimes in such a sense, and are commonly admitted for better teachings sake, as,

The Nominative is so called, à *Nominando*, from Naming, because it nameth the thing it self.

The Genitive à *Gignendo*, from begetting, because we inquire by it after the beginning of ones birth, either at the person that begot him, or the place where he was begotten. And moreover, this case is begotten from the Nominative, and begetteth other Cases of it self, as of *Lapis*, a stone, is made *Lapidis*, of *Lapidis* cometh *Lapidi*, &c.

The Dative, à *Dando* from giving, because by this something is given or attributed to one.

The Accusative ab accusando, from accusing or alledging, because by this we accuse or alledg this or that thing to be done.

The Vocative à Vocando from calling, because by this we call.

The Ablative ab auferendo from taking away, because by this the taking away of this, or that thing is shewed.

The Terminations through numbers and Cases are shewed in the following *Table*, by which all Substantives and Adjectives are declined.

A Table of the Five DECLENSIONS.

CASES.	I. Sing.	II. Sing.	III. Singul.	IV. Singul.	V. Singul.
<i>Nom.</i> A, or the	a, as, es, e.	e, er, ir, ur, us, um.	a, e, o, c, d, l, n, r, s, t, x	us, u	es
<i>Gen.</i> of	æ -- -- esi	is	is	us	ei
<i>Dat.</i> to or for	æ -- -- e o		i	ui	ei
<i>Acc.</i> A or the	am -- -- en um		em, im	um	em
<i>Voc.</i> O	a -- -- e	e, er, ir, ur, e, um	a, e, o, c, d, l, n, r, s, t, x	us	es
<i>Abl.</i> In, with, from, by, then.	a -- -- e	o	e, i	u	e
	<i>Plural.</i>	<i>Plural.</i>	<i>Plur.</i>	<i>Plur.</i>	<i>Plur.</i>
<i>Nom.</i> a or the	æ	i	aes. Neuter a	us -- -- a	es
<i>Gen.</i> of	arum	orum	um, ium.	um,	erum
<i>Dat.</i> to or for	is	is	ibus	ibus, ubus,	ebus
<i>Acc.</i> a or the	as	os -- -- aces	ibus	us -- -- aces	es
<i>Voc.</i> O	æ	i -- -- aces	ibus.	us -- -- aces	es
<i>Abl.</i> In, with, from, by, then	is	is	ibus.	ibus, ubus, ebus.	ebus.
<i>Paradigmes.</i>	<i>Schola</i> , a School. <i>Charta</i> , paper. <i>Penna</i> , a pen.	<i>Liber</i> , a book. <i>Hortus</i> , a garden. <i>Regnum</i> , a Kingdom	<i>Pater</i> , a Father. <i>Nubes</i> , a cloud. <i>Mare</i> , the sea.	<i>Fructus</i> , fruit. <i>Vfus</i> , use. <i>Genu</i> , a knee.	<i>Dies</i> , the day. <i>Facies</i> , a face. <i>Species</i> , a shape.

Necessary Observations about the Cases of DECLENSIONS.

Obser. I. Some *Greek* words in *E* of the First Declension, as, *Epitome* an abridgment, *Crambe* colewort, &c. make the Genitive in *es*, the Accusative in *m*, the rest in *e*.

Likewise, certain words make the Dative and Ablative Plural in *abus*, for discerning distinctly the male and female kind, as *Filia*, *Nata*, a Daughter, *Anima* the Soul, *Liberta* a free woman, *Equa* a mare, *Mula*, a mule, *Duo* two, *amba* both.

II. In *US* of the Second Declension make the Vocative in *E*, as *Dominus* a Lord, *Domine*.

Except *DEUS* God, *O Deus*, *Filius* a Son, *O Fili*, *Meus* mine, *O mi*.

Proper names in *IUS* make the Vocative in *I*, by casting away *US*, as *Georgius*, *ô Georgi*.

Ambo and *Duo* make their Dative and Ablative in *ous*, as *ambobus*, *duobus*.

III. Neuters of the Third Declension in *e*, *al*, *ar*, likewise Adjectives in *IS* and *E*, and names of moneths in *ER* make their Ablative in *I* onely: as of *mare* the sea, is made *mari*, of *animal* a living creature, *animali*, of *calcar* a spur, *calcari*. *Fortis*, *forte* strong, *obl. forti*. *September* the seventh moneth, *Septembri*.

Adjectives of one termination make the Ablative both in *e*, or *i*, as of *felix* happy, *felice* & *felici*.

Words in *es* and *is* not increasing in the Genitive; likewise whose Ablative singular endeth in *i* onely, or both in *e* and *i*; Also when the Nominative ends in *two*

Consonants; and words of one Syllable for the most part, make their Genitive Plural in *IUM*, as *Nubes* a cloud, *nubis*, *nubium*. *Turris* a tower, *turris*, *turrium*. *Mare* the sea, Abl. *mari*, genit. *marium*: *felix* happy, *felice* & *felici*, Genit. *felicium*. *Mons* a hill, *montium*. *Os* a bone, *ossium*. *Mus* a mouse, *murium*.

Except *Vates* a Prophet. *Panis* bread, *Canis* a dog. *Iuvenis* a young man. *Volucris* a bird. *Parens*, father or mother, *Princeps* a Prince, *Hyems* winter, *Rex* a King, *Ren* a kidney, &c.

IV. Certain words of the Fourth Declension make the Dative and Ablative Plural in *ubus*, as *acus* a needle, *arcus* a bow, *artus* the joynts; *ficus* a fig, *lacus* a lake, *partus* the birth of a child, *portus* an haven, *specus* a den, *Tribus* a tribe, *Veru* a spit.

Domus an house, is of the second and Fourth Declension, except in these Cases, in the Voc. we say not *dome*, but *domus*. In the Abl. not *domu*, but *domo*. In the Nom. Pl. not *domi* but *domus*. In the Dat. and Abl. not *domis*, but *domibus*, according to the Verse

Without *me*, *mu*, *mi*, *mis*,
The word *domus* declined is.

IESUS hath in the Accus. *um*, in the rest *u*.

V. Neuters have three like cases, the Nom. Acc. and Vocat. and in the Plural number those three Cases do end in *a*, as *vitrum* glass, *vitra*. *Corpus* a body, *corpora*. *Cornu* a horn, *cornua*.

But whose Ablat. ends in *i* onely, or both in *e* and *i*, have their Plurals in *ia*, the Comparative excepted, as *mare*, *mari*, *maria*. *Felix*, *felice* and *felici*, *felicia*.

IV. These

VI: These following Adjectives as *unus* one, *solus* alone, *totus* the whole, *ullus* any, *nullus* none, *alius* another, *uter* whether, *alter* another, *neuter* neither, *alteruter* the one or the other, make their Genitive Case in *ius*, and their Dative in *i*, as *unus*, a, um, Gen. *unius*, Dat. *uni*: *alius*, *alia*, *aliud*, Gen. *alius*, Dat. *alii*.

Words of Number from *four* to an *hundred* are undeclined, and of the Plural number, as *quatuor* four, *quinque* five, *sex*, six, &c.

The Adjective *mille* a thousand, is undeclined, but being Substantive is thus declined, in the Plural. Nom. Acc. Voc. *millia*, Gen. *millium*, Dat. and Abl. *millibus*.

Of the G E N D E R.

A Gender is the distinction of the sex or Kind.

This is especially three-fold, *Masculine* belonging to the male, or hees. *Feminine*, belonging to the female or shees. *Neuter*, neither of the two, that is, neither male, nor female.

It is known, either by its Signification, or Termination, according to the following *Rules*.

It will be enough for young beginners, to get first the *Rules of Declensions*, without any Exception, lest they be troubled and confounded: for the *Exceptions* may be easily learned hereafter, by often reading over.

I. General Rules as touching both Signification and Termination.

1. Words in *I* of the Plural number only, of what Signification soever, are of the Masculine gender, as *liberi* Children. *Parisi*, Paris.

B

2. In

2. In *um*, and *a* of the Plural number onely, and words undeclined of what signification soever are neuters, as *Regnum* a Kingdome. *Landinum*, London. *Arma*, Weapons. *Sinapi*, mustard. *Cete*, a whale. *Nihil*, nothing.

II. Special Rules concerning Signification.

1. All names belonging to the male-kind or Hees, as also of moneths, winds and Rivers are of the *Masculine* gender.

As *Iohannes*, John. *Scriba*, a writer. *September*, the seventh Moneth. *Thamesis*, the Thames.

But certain Rivers ending in *a* most commonly are *Feminine*.

2. All names belonging to the female-kind or shees, as also of Countreys, Isles, Citys and Trees, are of the *Feminine* gender,

As, *Maria*, Mary. *Mater*, a Mother. *Soror*, a Sister. *Anglia*, England. *Patmos*, Cyprus, Isles. *Ephesus*, Corinthus, Bethphage, Citys. *Pirus*, a pear-tree. *Quercus* an oake.

Except these Masculines, *Oleaster* a wild olive tree. *Pinastra* a wild pine tree, *Spinus* a Sloe-tree.

Neuters, *Acer* the Maple-tree. *Robur* an oake. *Siler* an Osier. *Suber*, corke.

3. All Names which under one Termination signify both kind, male and female, (hee and shee) are of the *Masculine* and *Feminine* gender.

As, *Parens*, a Father or Mother, *testis* a witness. *Dux*, a Guide. *Index*, a Judge, &c.

III. Most

III. Most speciall Rules concerning the Termination of the DECLENSIONS.

*V*Words of the First Declension.

In *a* and *e* are *feminines*, as *mensa* a Table, *penna* a penn. *Epitome* an Abridgment.

Except Greek Nouns in *Ta*, as, *Cometa*, a Comet. *Planeta* a planet, are *Masculines*.

In *as* and *es* are *Masculines*, as *Boreas*, the North-wind, *Pirites*, a firestone. *Hematites* a bloodstone.

*V*Words of the Second Declension.

In *er*, *ir*, *ur*, *us*, are *Masculines*, in *um* *Neuters*, as *Liber* a book, *vir*, a man, *Satur*, full, *Dominus* a Lord.

Except these *Feminines*, *alvus* the paunch, *humus* the ground, *vannus* a van, *domus* an house, and all Greek words in *us*, as *Papyrus* paper, *methodus* a method.

These are *Neuters*, *Pelagus* the Sea, *Virus* poison, *vulgus* the common people.

*V*Words of the Third Declension.

In *an*, *in*, *on*, *o*, *er*, *or*, *os*, are *Masculines*.

Except in *on* *Feminines*, as *halcyon* the Kings-fisher, *Icon* an image, *Sindon* very fine linen, *aëdon* a nightingale.

These *Feminines* in *O* are excepted, *Caro* flesh, *halo* a Circle about the moon, *grando* hail, *echo* an echo, *communio* communion, *Consortio* fellow ship, *Conditio*

a condition , *Talio* like for like , *Ditio* a Lordship , *Portio* a portion.

These in *er* are Neuters : *cadaver* a dead carcase , *iter* a journey , *Cicer* a small pulse , *Piper* pepper , *Papaver* poppy , *Ver* the Spring , *Siler* an Osier , *Suber* corke , *verber* a stripe , *Tuber* a toad-stool , *uber* a pap , *zingiber* ginger , *Laser* a gum , *Spinter* a buckle , *Siser* a Parsnip , *Laver* water parsley.

These in *or* are Neuters , *aquor* the sea , *cor* the heart , *marmor* a marble stone , *ador* fine wheat . *Arbor* a tree is *Feminine*.

These in *os* are Feminines , *Cos* a whetstone , *dos* a dowry , *Eos* the morning.

These are Neuters , *Os* , *oris* a mouth , *Os* , *offis* a bone , *Chaos* a matter without forme , *Melos* melody , *Telos* an end.

Words of the third Declension in *do* and *go* of more than two syllables , and in *io* coming of Verbs are *Feminines*.

Likewise in *as* , *is* , *aus* , *es* , *x* and *s* with a Consonant going immediately before *s* , are *feminines* , as *arundo* a reed ; *dulcedo* sweetness , *imago* an image , *rubigo* rust , *lectio* a lesson . *Bonitas* goodness , *turris* a tower , *laus* praise , *nubes* a cloud , *pax* peace , *ars* art , *puls* pulse.

Except these following.

In *go* masculine , as *harpago* a grapple of a ship.

In *as* which make the Genitive in *antis* are *Masculines* , as *Elephas* , *Elephantis* an Elephant , *Gigas* a giant , *adamus* an adamant . Also *As* , *assis* a pound weight with its parts , as *beffis* eight ounces , *semissis* half a pound.

These

These are Neuters, *Vas*, *vasis* a vessel, *fas* right, *nefas* wickedness, *artocreas* a pie.

These in *is* are *Masculines*: *aqualis* a water pot, *amnis* a river, *axis* an axle-tree, *callis* a beaten path, *caulis* a stalk, *collis* a little hill, *canalis* a water channel, *crinis* hair, *cinis* ashes, *corbis* a basket, *cassis* a net, *cucumis* a cucumber, *ensis* a sword, *finis* an end, *fascis* a fagot, *follis* a pair of bellows, *funis* a rope, *fustis* a club, *glis* a dormouse, *ignis* fire, *lapis* a stone, *mensis* a moneth, *molaris* a millstone, *natalis* ones birth day, *orbis* any round thing, *panis* bread, *piscis* a fish, *perduellis* a stubborn enemy, *postis* a post, *pulvis* dust, *sentis* a thorn, *sodalis* a companion, *sanguis* blood, *torris* a firebrand, *Unguis* a nail, *vermis* a worm, *vectis* a barr, *vomis* a plow-share, *unicornis* an unicorn.

In *es* whose *Genitive* hath more syllables then the *Nominative* are *Masculines*: as *Pes*, *pedis* a foot, *Paries*, *parietis* a wall.

Except these *Feminines*, *Seges* standing corn, *Teges* a matt, *Compes* fetters, *Mercēs* wages, *Merges* a gripe of corn in reaping, *Quies* rest.

These are Neuters, *Æs* brasse, *Cacoëthes* an evil custom, *Panaces* the herb Elycampayne, *nepenthes* buglosse.

In *X* of two syllables are *Masculines*, as *Corax* a raven, *culex* a gnat, *calix* a cup, *Tradux* a vine or branch brought from tree to tree.

Except these *Feminines* *Fornax* a furnace, *carex* sedg, *Halex* an herring, *vibex* the print of a blow, *forfex* a pair of barbers scissers, *tomex* a cord, *cornix* a rooke, *cervix* the hinder part of the neck, *lodix* a sheet,

sheet, *radix* a root, *filix* fern, *fulex* the seagull, *perdix* a partridge.

These Masculines in *S* with a consonant going before, are excepted, *mons* a mountaine, *pons* a bridge, *fons* a fountaine, *dens* a tooth, *seps* a serpent, *Gryps* a griffon, *chalybs* steel, *hydrops* the droptie, *merops* a wood pecker, *torrens* a brook, *tridens* an instrument with three teeth, *rudens* a cable of a ship, *Oriens* the east, *Occidens* the west, *quadrans* a quarter.

Words of the third Declension in *a, e, c, t, l, n, ar, ur, us*, are Neuters.

Except these following.

In *L* Masculines, *sal* salt, *sol* the Sun.

In *N* Masculines, *Ren* the reins, *splen* the spleen, *lien* the milt, *attagen* an heath-cock, *pecten* a comb.

In *ar* and *ur* masculines, as *lar* a cottage, *salar* a trout, *turtur* a turtle, *furfur* bran, *vultur* a vulture, *astur* an hawk.

In *us* which keep *u* in the Genitive, are Feminines, as *Virtus*, *virtutis* vertue, *palus paludis* a puddle.

Also these are masculines, *Lepus* an hare, *chytrapus* a skillet, *dasyus* a coney.

Of one syllable in *us* are Neuters, as *Ius* right, *Crus* a leg. But *mus* a mouse is masculine, *grus* a crane is Feminine.

Words of the Fourth Declension.

In *us* are Masculines, in *u* are neuters, as *fructus* fruit, *cornu* a horn.

Except these Feminines, *acus* a needle, *manus* an hand, *tribus* a tribe, *porticus* a porch, *domus* an house.

Words

Words of the Fifth Declension.

In es are *Feminines*, as *facies* a face, *species* a form:
Except *dies* a day, in the Singular is Masculine and
Feminine, in the Plural only Masculine.

Meridies the midday, is Masculine and Singular only.

Rules belonging to Adjectives.

In Adjectives of three terminations as, *us*, *a*, *um*,
er, *a*, *um*, *ur*, *a*, *um*, *simus*, *a*, *um*, *rimus*, *limus*;
the first termination is masculine, the second is femi-
nine, the third is neuter, as *bonus vir*, *bona mulier*, *bo-
num animal*.

In Adjectives of two terminations, as *is* and *e*, *or* and
us, the first is masculine and feminine, the second is
neuter, as *fortis vir*, *fortis mulier*, *forte animal*. *Do-
ctior vir*, *doctior mulier*, *doctius animal*.

Adjectives of one termination are of the masculine,
feminine and neuter gender, as *felix vir*, *felix mulier*,
felix animal.

Concerning the Declining of *Words*, commonly called PRONOUNS.

PRONOMEN, *quasi Pro-Nomen*. A Pronoun is a
Word declined, put for, or in stead of a Noun, it almost
signifies the same thing.

In number they are 18. As, *ego* I, *tu* thou, *sui* of
him-

sheet, *radix* a root, *filix* fern, *fulex* the sea gull, *perdix* a partridge.

These Masculines in *S* with a consonant going before, are excepted, *mons* a mountaine, *pons* a bridge, *fons* a fountaine, *dens* a tooth, *seps* a serpent, *Gryps* a griffon, *chalybs* steel, *hydrops* the droptie, *merops* a wood pecker, *torrens* a brook, *tridens* an instrument with three teeth, *rudens* a cable of a ship, *Oriens* the east, *Occidens* the west, *quadrans* a quarter.

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Words

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Rules belonging to Adjectives.

In Adjectives of three terminations as, *us*, *a*, *um*, *er*, *a*, *um*, *ur*, *a*, *um*, *simus*, *a*, *um*, *rimus*, *limus*; the first termination is masculine, the second is feminine, the third is neuter, as *bonus vir*, *bona mulier*, *bonum animal*.

In Adjectives of two terminations, as *is* and *e*, *or* and *us*, the first is masculine and feminine, the second is neuter, as *fortis vir*, *fortis mulier*, *forte animal*. *Doctior vir*, *doctior mulier*, *doctius animal*.

Adjectives of one termination are of the masculine, feminine and neuter gender, as *felix vir*, *felix mulier*, *felix animal*.

Concerning the Declining of Words, commonly called PRONOUNS.

PRONOMEN, *quasi Pro-Nomen*. A Pronoun is a Word declined, put for, or in stead of a Noun, it almost signifies the same thing.

In number they are 18. As, *ego* I, *tu* thou, *sui* of him-

himself, *hic* he, *iste* this, *ille* he, *ipse* he, *is* he; *quis* who, *qui* which, *meus* mine, *tuus* thine, *suus* his own, *noster* ours, *vester* yours, *nostras* of our own country, *vestras* of your country, *cuius* of what country.

All Pronouns are of the Masculine, Feminine and Neuter gender, some under one termination, as *ego*, *tu*, *sui*, *nostras*, *vestras*, *cuius*. Some under three terminations, as *hic*, *hac* *hoc*: *ille*, *illa*, *illud*: *iste*, *ista*, *istud*: *ipse*, *ipsa*, *ipsum*: *meus*, *mea*, *meum*, &c

Concerning their Declension this is to be noted:

Some are altogether declined, as Words of the first and second Declension, as *meus*, *tuus*, *suus*, *noster*, *vester*.

To these are to be added *Ille*, *ipse*, *iste*, which make the Genitive in *ius* and the Dative in *i*, as *ille*, *ilius*, *illi*, *iste*, *istius*, *isti*, *ipse*, *ipsius*, *ipsi*

Some, as words of the third Declension, as *nostras*, *vestras*, *cuius*, in Genit. *nostratis*, *vestratis*, *cuiatis*.

Some have a peculiar manner of Declining, as, *Ego*, *tu*, *sui*, *hic*, *is*, *qui*.

Mark: Pronouns commonly want the Vocative except these four, *tu*, *meus*, *noster*, *nostras*, of which *meus* makes in the Vocative *mi*.

S I N G.

S I N G.

Nom. *Ego*, I.
 Gen. *Mei*, Of me.
 Dat. *Mihi*, To me.
 Acc. *Me*, Me.
 Voc. is wanting.
 Abl. *à me*, from me.

Tu, Thou.
Tui, Of thee.
Tibi, To thee.
Te, Thee.
ô Tu, O thou.
à Te, from thee.

Singul. & Plurat.

Nom. is wanting.

Gen. *Sui* } Of him.
 } Of them.
 Dat. *Sibi* } to him.
 } to them.
 Acc. *Se* } him.
 } them.
 Abl. *à se* } from him.
 } from them.

P L U R.

P L U R.

Nom. *Nos*, We
 Gen. *Nostrum* vel *nostri*,
 of us.
 Dat. *Nobis*, To us.
 Acc. *Nos*, Us.
 Voc. is wanting.
 Abl. *à nobis*, from us.

Vos, Ye.
Vestrum vel *vestri*, Of
 You.
Vobis, To you.
Vos, You.
ô Vos, O ye.
à vobis, from you.

S I N G.

S I N G.

S I N G.

Nom. *Hic*, *hac*, *hoc*, this.
 Gen. *Hujus*.
 Dat. *Huic*.
 Acc. *Hunc*, *hanc*, *hoc*.
 Voc. is wanting.
 Abl. *Hôc*, *hâc*, *hôt*.

Is, he, *Ea*, she, *Id*, it.
Ejus.
Ei.
Eum, *eam*, *id*.
 Voc. is wanting.
Eô, *eâ*, *eô*.

Qui, *Quæ*, *Quod*.
Cujus.
Cui.
Quem, *quam*, *quod*.
 V. is wanting.
Quô, *Quâ*, *Quô*.

P L U R.

P L U R.

P L U R.

N. *Hi*, *ha*, *hec*.
 G. *Horum*, *harum*, *horum*.
 D. *His*.
 Acc. *Hos*, *has*, *hec*.
 Voc. is wanting.
 Abl. *His*.

Ii, *ea*, *ea*.
Eorum, *earum*, *eorum*.
Eis vel *iis*.
Eos, *eas*, *ea*.
 Voc. is wanting.
Eis, vel *iis*.

Qui, *Quæ*, *Quæ*.
Quorum, *quarum*, *quorum*.
Quibus vel *queis*.
Quos, *quas*, *quæ*.
 V. is wanting.
Quibus vel *Quæis*.

The rest of the Pronouns compounded follow the forme of these, as, *Idem, eadem, idem, Gen. ejusdem*, the same. *Quidam, quadam, quoddam. Gen. cujusdam*, a certain man. *Quilibet, qualibet, quidlibet vel quodlibet, G. cujuslibet*. who that will.

Aliquis, aliqua, aliquid vel aliquod. Gen. alicujus, some body.

Note, We use the Genitive cases Plural *nostri* of us, and *vestri* of you, when some passion is signified, and it may be expounded by *erga* towards, as *amore nostri* with the love of us, that is to say, with which we are loved. Or, *amore erga nos*, with the love towards us.

Odiô vestri, that is, with the hatred of you,, *quô vos habemini*, wherewith you are hated, *vel odiô erga vos*, with the hatred towards you.

Sui and *suus* are used, when the English words *him, her, his, hers*, do properly signify himself, her self, his owne, her owne, else they are to be rendred by *Ejus*, as *liber suus* his owne book. *Liber ejus* the book of another: *acus sua*, her owne needle, *acus ejus* the needle of another.

II.

Concerning the CONJUGATING of VVords, commonly called V E R B S.

A CONJUGATION is the varying of a VERB, by *Modes, Tenses and Persons*.

The *Voices* or *Forms* of such Verbs or words are four, *Active, Passive, Nenter and Depo-* *nent*: and are known in English by the particles set before *I, thou, he: We, ye, they*.

The

The *Active* and *Neuter* end in *O*, the *Passive* and *Deponent* in *Or*, and are discerned from one another, thus.

The *Active* is so called *ab agendo* from doing, because it signifieth properly *doing*, and endeth in *O*, as *amo* I love; and by putting to *R*, it may be a *Passive*, as *amor* I am loved.

Note, *Veneo*, *Vapulo*, *Fio* under the termination *O* are *Passives*, as *Veneo*, I am sold. *Vapulo* I am beaten. *Fio* I am made or done.

The *Passive* so called *à Patiendo* from Suffering, because it signifieth properly *suffering*. It endeth in *OR*, as *amor* I am loved, and by putting away *R*, it may be an *active*, as *amo*.

In English it is known by the words *I am*, or *to be*, as *Doceor* I am taught. *Doceri* to be taught.

Neuter so called, because it is neither of the two, neither *Active* nor *Passive*, although it hath an *Active* Termination in the Latine, and sometimes a *Passive* signification in English. It endeth in *O*, and can not take *R* to make it a *Passive*, as *curro* I run, *Aegroto* I am sick, *Frigeo* I am cold.

Deponent so called *à deponendo* from laying down, because under the termination *Passive* in *OR*, it lays down the signification *Passive*, and sometimes takes up the *Active*, as *Loquor* I speak, or *Neuter*, as *glorior* I boast: sometimes the *Active* and *Passive* together, as *Osculor* I kiss, or I am kissed. It can never cast away *R* to make it an *Active*.

*Of Mods or Manners by which the Signification of
state of Verbs is varied.*

There are Four Mods, *Indicative, Imperative, Subjunctive* and *Infinitive*, For we speak in one manner in the Indicative, in another in the Imperative, &c. here in a manner of commanding; there in a manner of shewing.

The *Indicative* is called *ab Indicando* from shewing, because by this directly and simply we shew or ask something, as *Pater amat* the Father loveth. *Quid legis*, what readeſt thou?

The *Imperative*, *ab imperando* from commanding, because by this we very much command, sometimes we pray, as *time Deum* fear God: *miserere mei*, have mercy upon me.

It is distinguished from the Indicative and the other Mods, by the English particle *Let*, and *Thou, ye*, put after, as *ama* love thou, *amet* let him love.

The *Subjunctive*, *à Subjungendo*, from subjoyning, because it is mostly subjoyned to another Verb or particles, otherwise by it self, it doth not perfect the sentence. Its chief marks are, *Cum* when, *Ut* that, *Ne* least that, *quò* that, *quin* but.

It expresseth also the signification of the words *may*, *can*, in the present Tense; and *might*, *would*, *could*, *should*, *ought*, in the other Tenses, which therefore as certain signs are put before it.

The *Infinitive*, *à non definiendo*, from not-defining or terminating, because it doth not define or terminate a certain person or number. His sign is the particle *To*

in

the Active, and *To be* in the Passive, as *Laudare* to praise, *Laudari* to be praised.

Of Tenses, or Times.

Time is distinguished into Time present, time past, and time to come. Hence come three Tenses, the Present Tense, the preter Tense, and the Future tense.

Time past is of three sorts. 1. *not perfectly past*, expressed by the Preter-Imperfect Tense. 2. *Time perfectly past*, expressed by the Preter-Perfect Tense.

Time more than perfectly past, expressed by the Preter-Plu-Perfect Tense.

These five Tenses have their certain signes in the Active and Passive, by which they are discerned one from another.

Active Signes.

Present. Do, dost, doth.

Imperfect. Did, didst.

Perfect. Have, hast, hath.

Superperfect. Had, hadst.

Future. Shall or will.

Passive Signs.

Am, art, is, are.

Was, were,

Have been.

Had been.

Shall or will be.

Mark, *Be* is a common signe of the Passive.

Of Numbers and Persons.

There are two Numbers, and three Persons: *I*, *Thou*, *He*, or *She* in the Singular. *We*, *Ye*, *They* in the Plural.

I and *We* are of the First Person.

Thou and *Ye* are of the Second.

He, *she*, *it*, *they*, and all Substantives are of the third.

Of

OF CONIUGATIONS.

CONIUGATIONS are four, which are distinguished one from another, by Vowels, *A*, *E*, *I* before *RE* of the Infinitive of the Active Voice, and *R* of the Second person of the Passive Voice.

The *First Conjugation* hath *A* long before *re* and *ris* as *amare*, *amaris*.

[Mark] Very many Words in *O* with a Consonant before *O*, are of the first Conjugation, and forme the Perfect regularly in *avi*, as *amo* I love, *amavi* I have loved, *amatum*, *amare* to love.

The *Second Conjugation* hath *E* long before *re* and *ris*, as *docere*, *doceeris*.

All words in *EO* are of the Second Conjugation, and forme the Perfect in *UI*, as *Docceo*, *docui*, *doctum*, *docere*, to teach.

The *Third Conjugation* hath *E* short before *re* and *ris* as *Legere*, *legeris*.

Words of the third Conjugation have divers terminations, also divers Preter-Perfect Tenses, therefore they are added after the Doctrine of Conjugations.

The *Fourth Conjugation* hath *I* long before *re* and *ris* as *audire*, *audiris*.

Very many words ending in *IO* are of the Fourth Conjugation, and forme the Perfect in *ivi*, as *audio*, *audivi*, *auditum*, *audire*, to hear.

From these it is manifest, that the whole variation of Conjugations consists in the Vowels *a*, *e*, *i*; which they be added to the Terminations of Tenses with discretion and care, the manner of Conjugating will be

very easie, as from the following Table of Regular Verbs, will appear.

Of the Verb SUM, I Am.

The reason why the Verb *SUM* is set before Regular Verbs, is this, because the Passive in certain Tenses can scarce be formed without its help.

The Indicative Mood.

Present.	Sing. <i>Sum</i> I am, <i>es</i> thou art, <i>est</i> he is.
	Plur. <i>Sumus</i> we are, <i>estis</i> ye are, <i>sunt</i> they are.
Preterimperfect.	S. <i>Eram</i> I was, <i>eras</i> thou wast, <i>erat</i> he was.
	P. <i>Eramus</i> we were, <i>eratis</i> ye were, <i>erant</i> thy were.
Preterperfect.	S. <i>Fui</i> I have been, <i>fuiſti</i> thou haſt been,
	<i>Fuit</i> he hath been.
Preterpluperfect.	P. <i>Puimus</i> We have been, <i>fuiſtis</i> ye have been,
	<i>Fuerunt vel fuere</i> , they have been.
Future.	S. <i>Fueram</i> I had been, <i>fueras</i> thou hadſt been,
	<i>Fuerat</i> he had been.
	P. <i>Fueramus</i> we had been, <i>fueratis</i> , <i>fuerant</i> .
	S. <i>Ero</i> I ſhall or will be. <i>Eris</i> , <i>Erit</i> .
	P. <i>Erimus</i> we ſhall or will be. <i>Eritis</i> , <i>Erunſt</i> .

The Imperative.

Sing.	<i>Sis</i> , <i>es</i> , <i>esto</i> , be thou, <i>ſit</i> , <i>esto</i> be he, or let him be.
Plur.	<i>Simus</i> let us be, <i>Sitis</i> , <i>este</i> , <i>estote</i> be ye.
	<i>Sint</i> , <i>sunto</i> be they, or let them be.

The

The Subjunctive.

Present.	S. <i>Cùm Sim</i> , when I am, <i>Cùm sis</i> , <i>cùm sit</i> . P. <i>Cùm Simus</i> when we are, <i>Cùm sitis</i> , <i>cùm fiant</i> .
Preterim- perfect.	S. <i>Cùm Essem</i> , when I was, <i>esses</i> , <i>esser</i> . P. <i>Cùm Essemus</i> when we were, <i>essetis</i> , <i>essent</i> .
Preterper- fect.	S. <i>Cùm Fuerim</i> When I have been, <i>fueris</i> , <i>fuerit</i> . P. <i>Cùm Fuerimus</i> , when we have been, <i>fueritis</i> , <i>fuerint</i> .
Preterplu- perfect.	S. <i>Cùm Fuissem</i> when I had been, <i>fuiisses</i> , <i>fuiisset</i> . P. <i>Cùm Fuissemus</i> when we had been, <i>fuiissetis</i> , <i>fuiissent</i> .
Future.	S. <i>Cùm Fuero</i> , when I shall or will be, <i>fuerit</i> . P. <i>Cùm fuerimus</i> , when we shall or will be, <i>fueritis</i> , <i>fuerint</i> .

*The Infinitive.**Esse* to be.*Fuisse* to have or had been.*Fore vel futurum esse* to be hereafter.*Futurus, a, um*, to be, or about to be;

All REGULAR VERBS may be formed
by this TABLE.

The Indicative Mood.

Tense or Time Præsent.		Do, dost, doth.				
Number	Singular,	Plural.				
Persons, I	thou	he	we	ye	they.	
<i>Am</i>	<i>O</i> I love	<i>as</i>	<i>at</i>	<i>amus</i>	<i>atis</i>	<i>ant.</i>
<i>Doc</i>	<i>eo</i> I teach	<i>es</i>	<i>et</i>	<i>emus</i>	<i>etis</i>	<i>ent.</i>
<i>Leg</i>	<i>O</i> I read	<i>is</i>	<i>it</i>	<i>imus</i>	<i>itis</i>	<i>unt.</i>
<i>Aud</i>	<i>io</i> I hear	<i>is</i>	<i>it</i>	<i>imus</i>	<i>itis</i>	<i>iunt.</i>

I am:

Passive. Or *ris vel re. ur.* *mur* *mini* *ur.*

Tense or Time not perfectly past. Did didst.

<i>Am</i>	<i>ā</i>					
<i>Doc</i>	<i>ē</i>					
<i>Leg</i>	<i>e</i>					
<i>Aud</i>	<i>ie</i>					
		<i>bam</i>	<i>bas</i>	<i>bat</i>	<i>bamus</i>	<i>batis bant.</i>
I was						

Passive. *bar baris batur, bamur, bamini bantur.*

Tense or Time perfectly past. Have.

<i>Am</i>	<i>av</i>					
<i>Doc</i>	<i>u</i>					
<i>Leg</i>	<i>--</i>					
<i>Aud</i>	<i>iv</i>					
		<i>i</i>	<i>isti</i>	<i>it</i>	<i>imus</i>	<i>istis erunt vel ere.</i>
Have been.						
Passive.		<i>sum vel fui</i>				
	<i>tus</i>	<i>es vel fuisti</i>	<i>ti</i>	<i>sumus vel fuimus.</i>		
		<i>est vel fuit</i>		<i>estis vel fuistis</i>		
				<i>sunt, fuerunt, vel fuere.</i>		

Tense or Time more then perfectly past. Had.

<i>Am</i>	<i>av</i>	}	<i>eram eras erat eramus eratis erant.</i>
<i>Doc</i>	<i>u</i>		
<i>Leg</i>	<i>--</i>		
<i>Aud</i>	<i>iv</i>		

Had been.

Passive.	<i>tus</i>	<i>eram vel fueram</i>	<i>ti</i>	<i>eramus vel fueramus.</i>
		<i>eras vel fueras</i>		<i>eratis vel fueratis.</i>
		<i>erat vel fuerat</i>		<i>erant vel fuerant.</i>

Tense or Time to come. Shall or will.

<i>Ama</i>	}	<i>bo</i>	<i>bis</i>	<i>bit.</i>	<i>bimus</i>	<i>bitis</i>	<i>bunt</i>
<i>Doce</i>							
<i>Passive. bor beris bitur. bimur, bimini buntur.</i>							
<i>Leg.</i>	}	<i>am</i>	<i>es</i>	<i>et</i>	<i>emus</i>	<i>etis</i>	<i>ent</i>
<i>Audi</i>							

Shall or will be.

Passive. <i>ar</i>	<i>eris</i>	<i>etur</i>	<i>emur,</i>	<i>emini</i>	<i>entur.</i>
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The Imperative Mood.

<i>Am</i>	{	<i>a</i>	<i>āto</i>	<i>et</i>	<i>ato,</i>	<i>emus,</i>	<i>ate,</i>	<i>atote,</i>	<i>ent,</i>	<i>anto.</i>
<i>Doc</i>		<i>e</i>	<i>ēto</i>	<i>eat</i>	<i>eto,</i>	<i>ean. us,</i>	<i>ete</i>	<i>etote,</i>	<i>eant,</i>	<i>ento.</i>
<i>Leg</i>		<i>e</i>	<i>īto</i>	<i>at</i>	<i>ito,</i>	<i>amus,</i>	<i>ite,</i>	<i>itote,</i>	<i>ant,</i>	<i>unto.</i>
<i>And</i>		<i>i</i>	<i>īto</i>	<i>iat</i>	<i>ito,</i>	<i>iamus</i>	<i>ite,</i>	<i>itote</i>	<i>iant,</i>	<i>iunto.</i>
Passive. <i>re r ur. r r, mini, minor, ur, r.</i>										

The

The Subjunctive Mood.

Tense or time Present. Do, dost, doth. May, can.

Am	{ em	es	et	emus	etis	ent.
Doc	{ eam					
Leg	{ am	as	at	amus	atis	ant.
Aud	{ iam					
Passive. r		ris, re,	ur,	mur	mini	ur.

Tense or Time not Perfectly past.

Might, would, should, could.

Am	{ ã					
Doc	{ ē	rem	res	ret	remus	relis
Leg	{ ē					rent.
Aud	{ i					
Passive. rer		reris	retur,	remur,	remini,	rentur.

Tense or Time perfectly past. Have.

Am	{ av					
Doc	{ u	erim	eris	erit	erimus	eritis, erint.
Leg	{ --					
Aud	{ iv					
Passive. tus	{	sim vel fuerim			simus vel fuerimus.	
	{	sis vel fueris			sitis vel fueritis	
	{	sit vel fuerit			sint vel fuerint.	

Tense or Time more then perfectly past. Had.

<i>Am</i>	<i>av</i>	} <i>issem, isses isset. issemus, issetis issent.</i>	
<i>Doc</i>	<i>u</i>		
<i>Leg</i>	<i>--</i>		
<i>And</i>	<i>iv</i>		
Passive.			
	<i>tus</i>	{ <i>essem vel fuisset</i> <i>esses vel fuisses</i> <i>esset vel fuisset.</i>	<i>ti</i> { <i>essemus vel fuissetis</i> <i>essetis vel fuissetis</i> <i>essent vel fuissent.</i>

Tense or Time to come, shall or will.

<i>Am</i>	<i>av</i>	} <i>ero eris erit erimus, eritis, erint.</i>	
<i>Doc</i>	<i>u</i>		
<i>Leg</i>	<i>--</i>		
<i>And</i>	<i>iv</i>		
Passive.			
	<i>tus</i>	{ <i>ero vel fuero.</i> <i>eris vel fueris</i> <i>erit vel fuerit</i>	<i>ti</i> { <i>erimus vel fuerimus</i> <i>eritis vel fueritis</i> <i>erint vel fuerint.</i>

The Infinitive Mood.

Active.

<i>Am</i>	<i>ā</i>	} <i>re</i>	to {	love teach read hear.
<i>Doc</i>	<i>ē</i>			
<i>Leg</i>	<i>ē</i>			
<i>And</i>	<i>ī</i>			

Passive.

<i>Am</i>	<i>ā</i>	} <i>ri</i>	to be {	loved. taught read heard.
<i>Doc</i>	<i>ē</i>			
<i>Leg</i>	<i>ī</i>			
<i>And</i>	<i>īri</i>			

<i>Am</i>	<i>av</i>	} <i>isse</i>	to have or had {	loved taught read heard.	<i>Ama</i>	} <i>tum esse vel fuisse</i>	to have or had (been.
<i>Doc</i>	<i>u</i>				<i>Doc</i>		
<i>Leg</i>	<i>--</i>				<i>Lec</i>		
<i>And</i>	<i>iv</i>				<i>Audi</i>		

Ama

<i>Ama</i>	{	<i>turum esse vel fuisse</i>	to — — hereafter.	<i>Ama</i>	{	<i>tum iri, vel -ndum esse,</i>	to be -- hereafter.
<i>Doc</i>				<i>Doc</i>			
<i>Lec</i>				<i>Lec</i>			
<i>Audi</i>				<i>Audi</i>			

<i>Aman</i>	{	of	in	to	<i>Ama</i>	{	
<i>Docen</i>		di,	do,	dum	<i>Doc</i>		<i>tum</i> to
<i>Legen</i>					<i>Lec</i>		<i>tu</i> to be.
<i>Audien</i>					<i>Audi</i>		

Active.

Passive.

<i>Am</i>	{	<i>ans</i>	loving.	<i>Ama</i>	{	<i>tus, a, um.</i>	Anglicè.
<i>Doc</i>		<i>ens</i>	teaching.	<i>Doc</i>			
<i>Leg</i>		<i>ens</i>	reading.	<i>Lec</i>			
<i>Aud</i>		<i>iens</i>	hearing.	<i>Audi</i>			

<i>Ama</i>	{	<i>turus, a, um.</i>	to, or about to.	<i>Am</i>	{	<i>an</i>	<i>us, a, um, to be.</i>
<i>Doc</i>				<i>Doc</i>		<i>en</i>	
<i>Lec</i>				<i>Leg</i>		<i>en</i>	
<i>Audi</i>				<i>Aud</i>		<i>ien</i>	

Note: Deponents form the *Future* of the *Infinitive* in *urum esse vel fuisse*, they have also the terminations *Di, Do, Dum, um* and *u*, with three or four *Participles*, as a little after shall be taught, as for example, of *Hortor* I exhort, is *hortaturum esse vel fuisse*, to exhort hereafter, *hortandi* of exhorting, *hortandô* in exhorting, *hortandum* to exhort, *Hortatum* to exhort, *hortatu* to be exhorted, *Hortans* exhorting, *hortatus* exhorted, *hortaturus* to exhort, *hortandus* to be exhorted.

Concerning the forming of the *Passive*, these are to be noted.

The *Passive* is formed of the *Active*, according as the Terminations belonging to every Tense are set down. chiefly 1. by adding *R* to *O*, and *ur* to *T*, wheresoever they are found, as *Amo*, *amor. amat, amatur.* 2. by changing *M* into *R*. as *amabam, amabar.*

S, into *Ris vel re*, as, *amas, amaris, vel amare.*

Mus, into *mur*, as, *amamus, amamur.*

Tis into *mini*, as, *amatis, amamini.*

In the Imperative, *Re* is added to every second person in the Singular; and *Te* is changed into *mini*, *Tote* into *minor*, as, *amate, amamini, amatote, amaminor.*

Is, in the second person Singular of the Present Tense of the third Conjugation, is changed into *eris vel ere*, as, *Legis, legeris vel legere.*

The *Preterperfect* and *Plusperfect* of the *Indicative* and *Subjunctive* with the *Future* of the same, is formed by casting away the *Active* termination (to wit, *vi* and *u*) into *tus, xus, sus*, according to the varying of the voice of the *Infinitive* in *um*, from which these Tenses are formed, by adding *sum* or *fui*, *eram* or *Fueram*, *sim* or *fuerim*, *essem* or *fuissem*, *ero* or *fuero*.

Note: That from the termination *um* in the *Infinitive* may be formed diverse Substantives and Adjectives, that is, Substantive verbals in *io* and *or* of the third, and sometimes in *us* of the fourth Declension.

Adjectives in *us, a, um*, as for example, from *tractatum* of the Verb *Tracto* I handle is made *tractatio* or *tractatus* a handling, *tractator* a handler, *tractatus, a, um*, handled.

Verbs

Verbs irregularly formed.

Such are *Possum*, *potes*, *potui*, *posse*, to may or can, or to be able.

Prosum, *prodes*, *profui*, *prodesse* to profit.

Volo, *vis*, *volui*, *velle*, to will or to be willing.

Nolo, *non vis*, *nolui*, *nolle* to be unwilling.

Malo, *mavis*, *malui*, *malle*, to have rather, or to be more willing.

Fero, *fers*, *tuli*, *ferre*, *latum*, to bear or suffer.

Feror, *ferris vel ferre*, *latus sum vel fui*, *ferendus* to be born or suffered.

Fio, *fis*, *factus sum vel fui*, *fieri*, *factus*, *faciendus*, to be made or done.

The Indicative Mood.

Time Present, or Present Tense.

Singular,

Plural.

<i>Possum</i>	<i>potes</i>	<i>potest.</i>	<i>Possumus</i>	<i>potestis</i>	<i>possunt.</i>
<i>Prosum</i>	<i>prodes</i>	<i>prodest.</i>	<i>Prosumus</i>	<i>prodestis</i>	<i>profunt.</i>
<i>Volo</i>	<i>vis</i>	<i>vult.</i>	<i>Volumus</i>	<i>vultis</i>	<i>volunt.</i>
<i>Nolo</i>	<i>non vis</i>	<i>non vult,</i>	<i>Nolumus</i>	<i>non vultis</i>	<i>nalunt.</i>
<i>Malo</i>	<i>mavis</i>	<i>mavult</i>	<i>Malumus</i>	<i>mavultis</i>	<i>malunt.</i>
<i>Fero</i>	<i>fers</i>	<i>fert.</i>	<i>Ferimus</i>	<i>fertis</i>	<i>ferunt.</i>
<i>Feror</i> , <i>ferris</i> , <i>vel ferre</i> ,	<i>fertur.</i>		<i>Ferimur</i>	<i>ferimini</i>	<i>feruntur.</i>
<i>Fio</i>	<i>fis</i>	<i>fit.</i>	<i>Fimus</i>	<i>fitis</i>	<i>fiunt.</i>

Time not perfectly past, or Preter-Imperfect.

Poteram, poteras, poterat, poteramus, poteratis, poterant.
Proderam, proderas, proderat, proderamus, proderatis, proderant.

The rest are regularly formed, as Verbs of the third Conjugation in *bam, bas, bat, &c. Volebam, nolebam, malebam, ferebam, ferebar, fiebam.*

All are regular in the Perfect, as, *Potui, Profui, Volui, nolui, malui, tui, latus sum vel fui, factus sum vel fui.*

Likewise in the Preterpluperfect, as, *Potueram, profueram, volueram, nolueram, malueram, tuleram, latus eram vel fueram, factus eram vel fueram.*

Time to come, or Future tense.

Potero, poteris, poterit, Poterimus, poteritis, poterunt.
Prodero, proderis, proderit, Proderimus, proderitis, proderunt.

The rest are regular, as,

Volam, nolam, malam, feram, ferar, fiam.

The Imperative.

Note: *Possun, Volo, Malo*, want the Imperative.

<i>Prosis</i>	<i>Prosit</i>	<i>Prosimus,</i>	<i>Prosit</i>	<i>Pro sint.</i>
<i>Prodes</i>	<i>Prodesto</i>		<i>Prodesse, prodestote,</i>	<i>Prosumo</i>
<i>Noli,</i>	<i>Nolito,</i>		<i>Nolite, nolitote.</i>	
<i>Fer</i>	<i>Ferat</i>	<i>Feramus</i>	<i>Ferte</i>	<i>Ferant</i>
<i>Ferto</i>	<i>Ferto</i>		<i>Fertote</i>	<i>Ferunto.</i>
<i>Ferre</i>	<i>Feratur</i>	<i>Feramur</i>	<i>Ferimini</i>	<i>Ferantur</i>
<i>Fertor</i>	<i>Fertor</i>		<i>Feriminor</i>	<i>Feruntor</i>
<i>Fito tu,</i>	<i>Fiat, fito.</i>	<i>Fiamus, fite, fitote,</i>	<i>Fiant, fiunto.</i>	

The Subjunctive Mood.

Time Present, or Present tense.

Singul.

Plural,

<i>Possim, possis, possit,</i>	<i>Possimus, possitis, possint.</i>
<i>Prosim, profis, prosit,</i>	<i>Prosimus, prositis, prosint.</i>
So: <i>Velim, Nolim, Malim.</i>	
<i>Feram, feras, ferat,</i>	<i>Feramus, feratis, ferant.</i>
<i>Ferar, feraris</i> } <i>feratur</i>	<i>Feramur, feramini, ferantur.</i>
<i>ferare</i>	
<i>Fiam, fias, fiat, fiamus, fiatis, fiant.</i>	

Time not perfectly past, or Preter-Imperfect.

<i>Posse, posses, posset.</i>	<i>Pessemus, possetis, possent.</i>
<i>Prodessem, prodesse, prodesset.</i>	<i>Prodessemus, prodessetis, prodescent.</i>
So: <i>Vellem, Nollem, Malle.</i>	
<i>Ferrer</i>	<i>Ferrem, fierem.</i>
<i>Ferres</i>	} <i>ferretur, ferremur, ferremini, ferrentur.</i>
<i>ferrere</i>	

In the Preterperfect, Pluperfect and Future they are regularly formed, as *Potuerim, profuerim, voluerim, noluerim, maluerim, tulerim, latus sim vel fuerim, factus sim vel fuerim.*

Potuissem, profuissem, voluissem, noluissem, maluissem, tulissem, latus essem vel fuisset, factus essem vel fuisset.

Potui, profui, volui, nolui, malui, tuleri, latus ero vel fuero.

The Infinitive.

<i>Posse</i> to be able.	<i>Potuisse.</i>	wanting.
<i>Prodesse</i> to profit.	<i>Profuisse.</i>	<i>Profuturum esse.</i>
<i>Velle</i> to be willing.	<i>Voluisse.</i>	
<i>Nolle</i> to be unwilling.	<i>Naluisse.</i>	wanting.
<i>Malle</i> to have rather.	<i>Maluisse.</i>	
<i>Ferre</i> to bear or suffer.	<i>Tulisse.</i>	<i>Laturum esse.</i>
<i>Ferri</i> to be born or suffered.	<i>Latum esse vel fuisse. Latum iri vel ferendum esse.</i>	
<i>Fieri</i> to be made or done.	<i>Factum esse vel fuisse. Factum iri vel faciendum esse.</i>	

Participles.

<i>Profuturus, a, um,</i> to profit.	<i>Volens,</i> willing.	<i>Nolens,</i> unwilling.
		<i>Malens,</i> more willing.
<i>Ferens, Laturus, a, um.</i> to bear or about to bear.		
<i>Latus, Ferendus, a, um.</i> to be born or suffered.		
<i>Factus, Faciendus, a, um.</i> to be made or done.		

Note that *Eo* I go, and *Queo* I can, or I am able, are Verbs of the fourth Conjugation, except that they have in the Imperfect tense, *Ibam* and *Quibam*, and in the Future *Ibo* and *Quibo*, in the Participle *iens*, in the Genitive *euntis*.

Dico, duco, facio, fero, make the Imperative, *Dic, Duc, Fac, Fer.*

Defective Verbs.

Are such Verbs, which want either Mood, or Tense, or Person or Number, as are

1. *Opor.*

1. *Oportet* it behoveth, *Pœnitet* it repenteth, *Piget* grieveth, *Pudet* it ashameeth, *Decet* it becometh, *Tædet* it irketh, *Miseret* it pitieth, *Libet* it liketh, *Licet* it is lawfull, *Liquet* it is manifest, which are only used in the third Person Singular, through all Tenses in the second Conjugation.

In forming the Persons these *Pronouns* are used, *me*, *illum*, *nos*, *vos*, *illos*: or *mihi*, *tibi*, *illi*, *Nobis*, *vobis*, *illis*: as *me oportet* I must. *Te oportet* thou must. *Ei oportet* he must, &c.

Mihi licet I may or it is lawfull for me. *Tibi licet*, thou mayst. *Illi licet* he may. *Nobis licet* we may. *Vobis licet* you may. *Illis licet* they may.

2. *Odi*, *Novi*, *Memini*, *Cæpi*, which want the Present Imperfect and Future Tense, and yet under thepreterperfect termination, they have also the signification of the Present, as, *Odi* I hate, did or have hated. *Novi* I know, did or have known. *Memini* I remember, did or have remembered. *Cæpi* I have begun. *Memini* also the Imperative, *memento* remember thou, *mementote* remember ye. The rest want the Imperative.

In the Infinitive it is said, *Odisse*, *novisse*, *meminisse*, *cæpisse*, *cæpturum esse vel fuisse*, *cæptum*, *cæptu*, *cæpturus*.

3. *Ajo*, *ais*, *ait*. Plur. *Ajunt*. Imperf. *Ajebam*, &c.

Imperat. *Ai*. Subj. *Ajas*. Partic. *Ajens*. to say.

Ausim, *ausis*. *Ausit*, *ausint*. I durst be bold.

Salve, *salveto*. *Salvete*, *salvetote*. *Salvere* } be save.

Ave, *aveto*. *Avete*, *avetote*. *Avere* }

Vale, *valeto*. *Valete*, *valetote*. *Valere* Farewel.

Cedo, *Cedite*, Say, give, reach.

Faxo vel faxim, *faxis*, *faxit*, *Faxint*. I do or cause.

Forem,

Forem, fores, foret. Forent: fore. I should or might be.
Quæso, quaesumus, I beseech, I pray.
Inquo or Inquam, inquis, inquit, inquitimus, inquitunt.
Inquisti, inquit. Inquies, inquiet.
Inque, inquito. Inquiat, Inquiens. to say.
Edo I eat, *es, est; Estis.* *Es* or *esto; Este, estote*
Esse to eat; *esum.* So *Comedo, Exedo.*

Of a PARTICIPLE.

A *PARTICIPLE* is so called à *participando* from partaking, because it partakes of the Verb and Adjectives. For it ariseth from a Verb, and takes unto its signification Active, Passive and Deponent; and is declined like an Adjective either one or three terminations.

Of Actives and Neuters come two Participles ending in *Ns* and *Rus*, as *amans* loving, *amaturus* to love or about to love.

Except of Verbs in *O*, which forme their Preterperfect tense like a Passive are made three, as

Gaudens, gavissus, gavissurus of *gaudeo* to be glad.

Audens, ausus, ausurus of *audeo* to be bold.

Fidens, fissus, fissurus of *fido* to trust.

Of Passives come two Participles ending in *tus, sus* or *xus*, as, *amatus* loved, *visus* seen, *fixus* fastened and *dus*, as *amandus* to be loved, *videndus* to be seen, *figendus* to be fastened.

Of Deponents governing an Accusative or Ablative and which signify both Actively and Passively, come four Participles. 1. in *Ns*, as *loquens* speaking, *utens*, using

ng, *osculans* kissing. 2. in *tus*, *sus* or *xus*, as *locu-*
speaking, *usus* using, *osculatus* kissing. 3. in *rus*,
locuturus to speak or about to speak, *usus* to use or
 out to use, *osculaturus* to kiss or about to kiss. 4. in
 s, as *loquendus* to be spoken, *utendus* to be used,
osculandus to be kissed.

The rest of Deponents have onely the three first, as
misereans, *misertus*, *miserturus*, *moriens*, *mortuus*, *mo-*
urus.

Concerning VVORDS VNDECLINED.

We will not be large and troublesome to children in
 reckoning up so many *Adverbs*, *Conjunctions* and *Inter-*
jections of divers sorts; but chuse rather to shew how to
 form *Adverbs*, the rest which fall not under these fol-
 lowing rules may be learned by daily use of construing
 and translating.

OF ADVERBS.

AN *ADVERB* is so called, *quasi ad Verbum*
positum, put to a Verb, because it is most com-
 monly put to a Verb, to explaine its circum-
 stance: as *benè scribit* he writeth wel.

Most *English* words ending in *ly* are *Adverbs*; and
 are derived from other Nouns, Pronouns, Participles
 or Verbs, and do most commonly end in *è* or *ter*, sel-
 dom in *tus*, *tim*, *ò*, or *um*.

Of Substantives are for the most part formed *Adverbs*
 in *tim*, as of *Summa* is made *summatim*, of *Vir*, *vir-*
tim, of *Domus*, *domatim*.

Of the Verb *Cado*, *casum* comes *casim*, of *Rapio* *raptum* comes *raptim*, of *Pungo punctum*, comes *punctim*.

Of Adjectives of three Terminations come most commonly Adverbs in *e*, as *Iustus* makes *iuste*, *Pi* makes *pie*.

But Adjectives of two or one termination form the Adverbs commonly in *ter*, as of *Fortis* cometh *fortiter*, of *Humilis*, *humiliter*; of *Similis*, *similiter*. Of *Amanus* *amanter*; of *Felix*, *feliciter*.

They are but seldom formed in *tus*, *o*, or *um*, as from the Adjective *Antiquus* is formed *antiquitus*; of *Cor*, *cordicitus*. Of *Creber*, *crebro*; of *duplus*, *duplo*. Of *actutus*, *actutum*; of *multus*, *multum*; of *plurimus*, *plurimum*; of *primus*, *primum* and *primo*.

Of Pronouns arise these following, as of *Hic* come *hic*, *hinc*, *huc*, *hac*, *horsum*. Of *Ille* comes *illinc*, *illuc*, *illac*, *illorsum*. Of *Iste* comes *istinc*, *istuc*, *istac*, *istorsum* &c.

If their signification encreaseth or decreaseth they are formed thus, as

<i>Sanctè</i> ,	<i>sanctius</i> ,	<i>sanctissimè</i> .
<i>Pulchrè</i> ,	<i>pulchrius</i> ,	<i>pulcherrimè</i> .
<i>Benè</i> ,	<i>melius</i> ,	<i>optimè</i> .
<i>Malè</i> ,	<i>pejus</i> ,	<i>pessimè</i> .
<i>Parum</i> ,	<i>minus</i> ,	<i>minimè</i> or <i>minimum</i> .
<i>Diù</i> ,	<i>diutius</i> ,	<i>diutissimè</i> .
<i>Sapè</i> ,	<i>sapius</i> ,	<i>sapissimè</i> .
<i>Nuper</i> ,	—	<i>nuperrimè</i> .

OF CONJUNCTIONS.

A CONJUNCTION is so called à *conjungendo*, from joyning together, because it joyneth words and sentences together.

The chiefest are, *Et* and, *que* and, *ac*, *atque* and; *etiam*, *quoque* also; *Sed* but; *nam*, *enim* for; *quod* that, *ne* that not, least that; *quò* that or because; *quin* that, but that, but, &c.

Note: Some Conjunctions may only be set before in the sentence, as *Nam*, *quare*, *ac*, *at*, *ast*, *nec*, *si*, *quin*. Some only be set after other words, as *enim*, *autem*, *verò*, *quoque*, *quidem*, *què*, *ve*, *ne*.

Some may both be set before and after, as *Ergo*, *igitur*, *itaque*, *quoniam*, *tamen*.

OF PREPOSITIONS.

A PREPOSITION is so called à *præponendo*, from putting before; because it is mostly set before other words, either by *apposition*, as *ad magistrum*, *in scholâ*, or in *composition*, as *admiror*, *ineo*, *desuper*.

These Prepositions following serve onely to the Accusative case.

Ad to, unto; *Apud* at; *Ante* before; *Adversus* against; *Cis*, *citra*, on this side; *Circum*, *circa*, *circiter*, about; *Contra* against; *Erga* towards; *Extra* without; *Inter* between; *Infra* beneath; *Intra* within; *Juxta* beside

beside or nigh to; *Ob* for; *Penes* in the power; *Per* by or through; *Pone* behind; *Præter* beside; *Post* after; *Prope* nigh; *Propter* for; *Secundum* after; *Secus* by; *Supra* above; *Trans* on the further side; *Versus* towards; *ultra* beyond.

These Prepositions following serve only to the Ablative Case: as

A, ab, abs, from or fro; *Absque* without; *Cum* with; *Clam* privily; *Coram* before or in presence; *De, E, Ex* of or from; *Præ* before or in comparison; *Pro* for; *Palam* openly; *Procul* far off; *Sine* without; *Tenus* untill or up to.

These following serve both to the Accusative and Ablative.

In, in, into; *Sub* under; *Super* above; *Subter* under.

Note: *Versus* and *Tenus* are set after, as *Londinum versus* towards London: *Capite tenus* up to the head. But if the Substantive joyned with *tenus* be only of the Plural number, or signify only two things, it shall be put in the Genitive, and set before *tenus*, as *Aurium tenus* up to the ears; *Genuum tenus* up to the knees.

OF INTERJECTIONS

AN *INTERJECTION* is so called *ab interjiciendô* from casting between, because it is cast into a Speech to declare the affection of the mind: Such words are *O, ah, alas; Væ* woe to *Heus* harke, *Euge* wel done.

Verb

Verbs whose Preterperfects goe off from the Regular way of Conjugating, are these following, as

Of the First Conjugation.

C Ubo, cubui, cubitum,	to lie down.
Creπο, crepui, crepitum,	to crack.
Dimico, avi & ui, dimicatum,	to fight.
Do, dedi, datum,	to give.
Domo, domui, domitum,	to tame.
Frico, -ui, & -avi, -ctum, & -atum,	to rub.
Juvo, juvi, jutum,	to help.
Lavo, lavi, lotum, lautum, & lavatum,	to wash.
Mico, micui,	to shine.
Neco, necavi & necui, nectum, necatum,	to kill.
Plico, -avi & -ui, -atum & -itum,	to fold.
Poto, potavi, potum & potatum,	to drink,
Seco, secui, sectum, secatum,	to cut.
Sono, sonui, sonitum,	to sound.
Sto, steti, statum,	to stand.
Adsto, adstui, adstitum vel adstatum,	to stand by:
Præsto, præstiti, præstitum vel præstatum,	to do or perform.
Tono, tonui, tonitum,	to thunder.
Veto, vetui, veitum,	to forbid.
Nexo,	to knit.
Labo,	to waver.

Some Passives and Deponents.

Auxilior, auxiliatus sum vel fui,	to help.
Imitor, imitatus sum vel fui,	to imitate.
Secor, sectus sum vel fui,	to be cut.
Juvoor, iutus sum vel fui,	to be helped.
Lavor, lotus sum vel fui,	to be washed.

Verbs of the Second Conjugation.

<i>Ardeo, arsi, arsum,</i>	to burne.
<i>Augeo, auxi, auctum,</i>	to augment.
<i>Caveo, cavi, cautum,</i>	to beware.
<i>Censeo, censui, censum,</i>	to think.
<i>Cileo, civi, citum,</i>	to stir up.
<i>Compleo, complevi, completum,</i>	to fulfill.
<i>Deleo, deleui, deletum,</i>	to blot out.
<i>Favio, favi, faustum,</i>	to favour.
<i>Fleo, fleui, fletum,</i>	to weep.
<i>Foveo, fovi, fotum,</i>	to cherish.
<i>Hareo, harsi, hasum,</i>	to cleave to.
<i>Jubeo, iussi, jussum,</i>	to command.
<i>Invideo, invidi, invidium,</i>	to envy.
<i>Lugeo, luxi, luctum,</i>	to lament.
<i>Maneo, mansi, mansum,</i>	to abide.
<i>Misceo, misceui, mistum, mixtum,</i>	to mingle.
<i>Moveo, movi, motum,</i>	to move.
<i>Mordeo, momordi, morsum,</i>	to bite.
<i>Mulceo, mulsi,</i>	to assuage.
<i>Mulgeo, mulsi, -xi, -sum, -ctum,</i>	to milk.
<i>Neo, nevi, netum,</i>	to spin.
<i>Obsideo, obsedi, obsessum,</i>	to besiege.
<i>Obsoleo, obsolevi, & -ui, obsoletum,</i>	to grow out of
<i>Otrineo, obtinui, obtentum,</i>	to obtain. (use,
<i>Remordeo, remordi, remorsum,</i>	to bite again.
<i>Repleo, replevi, repletum,</i>	to fill up again.
<i>Respondeo, respondi, responsum,</i>	to answer.
<i>Rideo, risi, risum,</i>	to laugh.
<i>Sedeo, sedi, sessum,</i>	to sit.

Sorbeto

Sorbeo, sorbui & sorpsi, sorptum,
Spondeo, spondendi, sponsum,
Suadeo, suasi, suatum,
Taceo, tacui, tacitum,
Teneo, tenui, tentum,
Tondeo, totondi, tonsum,
Tergeo, terxi, tersum,
Torqueo, torxi, tortum,
Torreo, torrui, tostum,
Video, vidi, visum,
Vico, viēvi, vietum,
Voveo, vovi, vatum,
Paveo, pavi,
Conniveo, connivi, connixi,
Langueo, langui,
Arceo, arcui,
Affulgeo, affulsi,
Algeo, alsi,
Areo, arui,
Calleo, callui,
Clareo, clarui,
Deliteo, delitui,
Egeo, egui,
Ferveo, ferui & ferbui,
Flaveo, flavi,
Frigео, frigui,
Fulgeo, fulsi,
Horreo, horruī,
Indigeo, indigui,
Lacteo, lactui,
Liqueo, liqui,
Luceo, Luxi,

to sup.
 to promise freely.
 to persuade.
 to keep silence.
 to hold.
 to clip or shear.
 to wipe.
 to wrest.
 to roast.
 to see.
 to bind.
 to vow.
 to fear.
 to wink.
 to faint.
 to drive away.
 to shine upon.
 to be cold.
 to be dry.
 to be hard as brawn.
 to be clear.
 to lie hide.
 to want.
 to be hot.
 to be yellow.
 to be cold.
 to glister.
 to fear greatly.
 to want.
 to suck milk.
 to melt.
 to shine.

Madco, madui,
Marceo, marcui,
Niteo, nitui,
Palleo, pallui,
Pendso, pependi,
Pertineo, pertinui,
Præmineo, praminui,
Promineo, prominui,
Rauceo, raucui,
Rigeo, rigui,
Rubeo, rubui,
Scateo, scatui,
Sileo, silui,
Splendeo, splendui,
Strideo, stridui & stridi,
Studeo, studui,
Timeo, timui,
Torpeo, torpui,
Tumco, tumui,
Turgeo, turfi,
Vigeo, vigui,
Vireo, virui,
Urgeo, urfi,
Freudeo, frendui,

Aveo,
Denseo,
Dissideo,
Clueo,
Glabreo,
Nideo,
Polleo;

to be wet.
 to corrupt.
 to be clean.
 to be pale.
 to hang.
 to pertain.
 to excell.
 to hang out.
 to be hoarse.
 to be very cold.
 to be red.
 to be full.
 to be silent.
 to shine.
 to make a noise.
 to study.
 to fear.
 to be astonished.
 to swell.
 to swell up.
 to be strong.
 to be green.
 to urge.
 to gnash.

to covet.
 to wax thick.
 to disagree.
 to be named.
 to be naked.
 to shine.
 to be able.

Audeo, ausus sum,
Gaudeo, gavisus sum,
Mæreo, mæstus sum,
Soleo, solus sum,

to be bold.
 to be glad.
 to be sorrowfull.
 to be wont.

Verbs Deponent.

Fateor, fassus sum vel fui,
Diffiteor, diffessus sum vel fui,
Intueor, intuitus sum vel fui,
Liceor, licitus sum vel fui,
Misereor, misertus sum vel fui,
Mereor, meritus sum vel fui,
Polliceor, pollicitus sum vel fui,
Reor, ratus sum vel fui,
Tueor, intus vel tuius sum vel fui,
Vereor, veritus sum vel fui,
Medeor,

to confess.
 to be unwilling.
 to behold.
 to prize.
 to pity.
 to deserve.
 to promise.
 to suppose.
 to defend.
 to reverence.
 to heal.

Verbs of the Third Conjugation.

Abluo, abluī, ablutum,
Accendo, accendi, accensum,
Accerso, accersivi, accersitum,
Accurro, accurri, accursum,
Acuo, acui, acutum,
Adolesco, adolui & adolevi, adultum.
Agnosco, agnovi, agnitum,
Ago, egi, actum,
Alō, alui, alitum,
Allido, allisi, allisum, to dash against
Appello, appuli, appulsum,

to wash off.
 to kindle.
 to go to call.
 to run to.
 to sharpen.
 to begin to grow.
 to approve.
 to do.
 to nourish.
 the ground.
 to arrive.

Arguo, argui, argutum,
 Aspergo, aspersi, aspersum,
 Affero, afferui, assertum,
 Attendo, attendi, attentum,
 Bibo, bibi, bibitum,
 Cado, cecidi, casum,
 Cado, cecidi, casum,
 Cedo, cessi, cessum,
 Cano, cecini, cantum,
 Capió, cepi, captum,
 Carpo, carpsi, carptum,
 Cerno, crevi, cretum,
 Cingo, cinxi, cinctum,
 Claudio, clausi, clausum,
 Cogo, coegi, coactum,
 Colo, colui, cultum,
 Depso, depsum, depositum, depstum,
 Dico, dixi, dictum,
 Dilego, dilexi, dilectum,
 Disco, didici,
 Demo, dempsi, demptum,
 Divido, divisi, divisum,
 Ducó, duxi, ductum,
 Edo, edi, esum,
 Edo, edidi, editum,
 Emo, empsi, emptum,
 Exuo, exui, exutum,
 Facio, feci, factum,
 Fallo, fefelli, falsum,
 Fero, tuli, latum,
 Figo, fixi, fixum,
 Findo, fidi, fissum,

to reprove.
 to besprinkle.
 to affirm.
 to attend.
 to drink.
 to fall.
 to beat.
 to give place.
 to sing.
 to take.
 to crop.
 to see or perceive.
 to gird.
 to shut.
 to compell.
 to worship.
 to knead.
 to say.
 to love.
 to learn.
 to take away.
 to divide.
 to lead.
 to eat. (forth.
 to utter, or put
 to buy.
 to put off.
 to do.
 to deceive.
 to bear, or suffer.
 to fasten.
 to cleave.

Fingo,

Fingo, finxi, fictum,
Flecto, flexi, flexum,
Fluo, fluxi, fluxum,
Fodio, fodi, fossum,
Frango, fregi, fractum,
Fremo, fremui, fremitum,
Frigo, frixi, frixum, frictum,
Fugio, fugi, fugitum,
Fundo, fudi, fusum,
Gemo, gemui, gemitum,
Gero, gessi, gestum,
Gigno, genui, genitum,
Jacio, jeci, jactum,
Ignosco, ignovi, ignotum,
Imbuo, imbui, imbutum,
Induo, indui, indutum,
Jungo, junxi, junctum,
Laceſſo, laceſſivi, laceſſitum,
Lado, laſi, laſum,
Lingo, linxi,
Lino, lini, livi, & levi, litum,
Liquo, liqui, liſtum,
Ludo, luſi, luſum,
Luo, lui, lutum,
Mando, mandi, manſum,
Mergo, merſi, merſum,
Meto, meſſui, meſſum,
Meio, minxi, miſtum,
Minuo, minui, minutum,
Mitto, miſi, miſum,
Molo, molui, molitum,

to feigne.
 to bend.
 to flow.
 to dig.
 to break.
 to roar.
 to parch.
 to fly.
 to pour out.
 to groan.
 to carry.
 to beget.
 to caſt.
 to forgive.
 to ſeaſon.
 to put on.
 to joyn.
 to provoke.
 to hurt.
 to lick.
 to daube.
 to leave.
 to play.
 to pay.
 to chew.
 to drown.
 to reap.
 to make water.
 to diminish.
 to ſend.
 to grind.

<i>Mungo, munxi, munctum,</i>	to make the nose
<i>Necto, nexui, nexum,</i>	to knit. (clean.
<i>Nosco, novi, notum,</i>	to know.
<i>Nubo, nupsi, nuptum,</i>	to be married.
<i>Offero, obtuli, oblatum,</i>	to offer.
<i>Ostendo, ostendi, ostensum,</i>	to shew.
<i>Pando, pandi, pansum,</i>	to open.
<i>Parco, peperci, parsi, -citum, -sum,</i>	to spare.
<i>Pango, pepigi, panxi, pactum,</i>	to joyne.
<i>Pario, peperci, partum,</i>	to bring forth.
<i>Pasco, pavi, pastum,</i>	to feed.
<i>Pecto, pexui, pexi, pexum,</i>	to comb.
<i>Pedo, pepedi, peditum,</i>	to break wind backward.
<i>Pello, pepuli, pulsum,</i>	to drive away.
<i>Pendo, pependi, pensum,</i>	to weigh.
<i>Pergo, perrexi, perrectum,</i>	to proceed.
<i>Peto, petivi, petii, petitum,</i>	to ask humbly.
<i>Pingo, pinxi, pictum,</i>	to paint.
<i>Pinso, -si, -ui, -situm, pinsum, pistum,</i>	to bake.
<i>Plango, planxi, planctum,</i>	to lament.
<i>Plaudo, plausi, plausum,</i>	to clap hands for
<i>Plecto, plexi, plexui, plexum,</i>	to punish. (joy.
<i>Pluo, plui, pluvi, plutum,</i>	to raine.
<i>Pono, posui, positum,</i>	to put.
<i>Premo, pressi, pressum,</i>	to press.
<i>Prodo, prodidi, proditum,</i>	to betray.
<i>Promo, prompsi, promptum,</i>	to draw.
<i>Purgo, pupugi, punxi, punctum,</i>	to prick.
<i>Quaro, quæsi, quæsitum,</i>	to ask.
<i>Quatio, quassi, quassum,</i>	to shake.
<i>Quiesco, quievi, quietum,</i>	to rest.
<i>Rasio, rasi, rasum,</i>	to shave.

apio, rapui, raptum,
 ego, rexi, rectum,
 epo, repsi, reptum,
 ingo, rinxi, rictum,
 odo, rosi, rosum,
 uo, rui, ruitum,
 umpo, rupi, ruptum,
 apio, sapui, sapiui, sapitum,
 scalpo, scalpsi, scalptum,
 scando, scandi, scansum,
 scindo, scidi, scissum,
 sculpo, sculpsi, sculptum,
 sero, sevi, satum,
 sero, serui, sertum,
 sino, siui, situm,
 sisto, stiti, statum,
 soluo, solvi, solutum,
 spargo, sparsi, sparsum,
 sperno, spreui, spretum,
 spuo, spui, sputum,
 sterno, stravi, stratum,
 strepo, strepui, strepitum,
 stringo, strinxi, strictum,
 struo, struxi, structum,
 suesco, suevi, suetum,
 sugo, suxi, suctum,
 sumo, sumpsi, sumptum,
 suo, sui, sutum,
 surgo, surrexi, surrectum,
 tango, tetigi, tactum,
 tego, texi, tectum,
 temno, tempsi, temptum,

to snatch.
 to rule.
 to creep.
 to grin.
 to gnaw.
 to rush.
 to break.
 to smell.
 to scratch.
 to climb.
 to cut.
 to grave.
 to sow.
 to approach.
 to suffer.
 to make or stand.
 to loose.
 to sprinkle.
 to despise.
 to spit.
 to spread.
 to make a noise.
 to straine.
 to set in order.
 to accustome.
 to give suck.
 to take.
 to sow.
 to arise.
 to touch.
 to cover.
 to contemn.

Tendo, tetendi, tensum, tentum,
Tergo, terſi, terſum,
Tero, trivi, tritum,
Texo, texui, textum, texum,
Tingo, inxi, tinctum,
Tollo, ſuſtali, ſublatum,
Tribuo, tribui, tributum,
Trudo, truſi, truſum,
Tundo, tutudi, tunſum,
Veſto, veſti, veſtium,
Vello, velli, vulſi, vulſum,
Vendo, vendidi, venditum,
Verro, verri, verſum.
Verto, verti, verſum,
Vinco, vici, victum,
Viſo, viſi, viſum,
Vivo, vixi, victum,
Ungo, unxi, unctum,
Volvo, volvi, volutum,
Vomo, vomui, vomitum,
Uro, uſſi, uſtum,

Ango, anxi,
Clango, clanxi,
Congruo, congrui,
Conquiniſco, conquexi,
Dego, degi,
Deſum, deſui,
Erubeſco, erubui,
Excello, excellui,
Ingruo, ingruui,

to bend.
 to wipe.
 to wear.
 to weave.
 to die colour.
 to lift up.
 to give.
 to thruſt.
 to knock.
 to carry.
 to pull up.
 to ſell.
 to brush.
 to turn.
 to overcome.
 to viſit.
 to live.
 to anoint.
 to fold.
 to vomit.
 to burn.

to trouble.
 to ſound a drum.
 to agree. (pet.
 to bow the head.
 to live.
 to lack.
 to be aſhamed.
 to excell.
 to invade.

Lambo,

atisco,
 uro,
 isco,
 isco,
 erbasco,
 abasco,
 iquesco,

to be weary.
to rage.
to wax fat.
to gape.
to grow to an
to decay. (herb.
to be liquid.

Mar-

Marcesco,
Mitesco,
Pubesco,
Repuerasco,
Reualefco,
Vergo,

to wax rotten.
 to wax tame.
 to wax ripe.
 to wax childish.
 to recover health
 to bend.

Verbs Deponents.

Comminifcor, commentus sum,
Fatifcor, feßus sum,
Fruor, fruitus sum, & fructus sum,
Gradior, greßus sum,
Irafcor, ir. tus sum,
Labor, lapsus sum,
Loquor, loquutus sum,
Morior, mortuus sum,
Nancifcor, naßus sum,
Oblivifcor, oblitus sum,
Nitor, nifus sum, & nixus sum,
Orior, ortus sum,
Pacifcor, paßus sum,
Patior, paßus sum,
Proficifcor, profectus sum,
Queror, queßtus sum,
Revertor, reversus sum,
Sequor, fequutus sum,
Ulcifcor, ultus sum,
Utor, ufus sum,
Liquor,
Ringor,
Reminifcor,
Pefcor,

to devife.
 to be weary.
 to enjoy.
 to goe.
 to be angry with
 to flip or flice.
 to fpeak.
 to dye.
 to obtain.
 to forget.
 to endeavour.
 to arife.
 to covenant.
 to fuffer.
 to go.
 to complain.
 to return.
 to follow.
 to revenge.
 to ufe.
 to difsolve.
 to grin.
 to remember.
 to eat.

Verbs

Verbs of the Fourth Conjugation.

<i>Amicio, amicui, -ivi, -xi, amictum,</i>	to cloath.
<i>Aperio, aperui, apertum,</i>	to open. (search
<i>Comperio, comperi, compertum,</i>	to find by diligent
<i>Farcio, farsī, fartum,</i>	to stuffe.
<i>Fulcio, fulsi, fultum,</i>	to support.
<i>Haurio, hausi, haustum,</i>	to draw.
<i>Prurio, prurivi, pruritum,</i>	to itch.
<i>Refercio, referfi, refertum,</i>	to replenish.
<i>Reperio, reperi, repertum,</i>	to find by adven-
<i>Salio, salui, salii, saltum,</i>	to leap. (ture,
<i>Sancio, sancivi, -xi, sancitum, -ctum,</i>	to establish.
<i>Sarcio, sarfi, sartum,</i>	to patch.
<i>Sentio, sensi, sensum,</i>	to perceive.
<i>Sepio, sepsi, septum,</i>	to hedge.
<i>Venio, veni, ventum,</i>	to come.
<i>Veneo, venivi & venii, venum,</i>	to be sold.
<i>Vincio, vinxi, vinctum,</i>	to tie.

<i>Cacutio, cacutivi,</i>	to be half-blind.
<i>Cenaturio,</i>	to have a great appetite to supper.
<i>Ferio,</i>	to strike.
<i>Gestio, gestivi,</i>	to leap for joy. (ter.
<i>Micturio, -ivi & -ii, -itum.</i>	to have a desire to make wa-
<i>Nupturio, nupturii,</i>	to covet to marry.
<i>Parturio, parturivi,</i>	to travel of child-birth.
<i>Scaturio, scaturivi,</i>	to run over or abroad.

Verbs Deponent.

- Assentior, assensus sum*, to consent or accord.
Adorior, adoritus sum, to set upon or rise against.
Experior, expertus sum, to attempt.
Metior, metus sum, to mete or measure.
Operior, operitus sum, to stay or tarry for.
Ordior, orsus sum, to begin.
Comperior, to find out by diligent search.

III.

De

SYNTAXI,

Sive

CONSTRUCTIONE.

III.

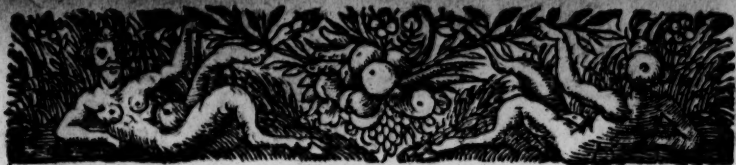
CONCERNING

The SYNTAX,

Or

CONSTRUCTION.

IXATNY2



INTROITUS.

PRæscribuntur aliàs à Grammaticis multæ ac
variae Regulae, quibus teneræ mentes in addi-
scendâ Constructione potius confunduntur quàm
erudiuntur, impediuntur quàm promoventur, à studiis
abstrahuntur quàm alliciuntur. Itaque, omissis illis
præter necessitatem multiplicatis Regulis, nimirum ubi
vidimus Latinam linguam cum Anglicâ ordine naturali
convenire, eas ut plurimum annotavimus, ubi à se invi-
cem recedunt. Quid enim opus est ibi Regulis, ubi Lin-
guæ inter se non discordant, & earum Constructio ex cer-
tis signis Casuum & Temporum facillimè cognoscitur?
Frustrâ & immeritò etiam Pueri diversis illis Regulis
onerantur, ubi sine grandi errore, uterque Modus sive
Indicativus sive Subjunctivus, diversi ibidem Casus,
ut plerumque in particulis Indeclinabilibus accidit, pro
arbitriò adhiberi potest. Quibus omnibus remotis, &
scitu tantum summè necessariis apposis, iisque memoriæ
mandatis, certum est, illum bonos progressus in Latini-
tate fecisse, qui Declinationes & Conjugationes perfectè
didicerit & earum Casus, Modos & Tempora ex certis
suis signis accuratè discernere noverit.

Quo fit, ut omne tædium removeatur, & pretiosissi-

E

imum

INTROITUS.

num tempus redimatur, dum sedulus Puer spatiò trimestri vel semestri illud comprehendere potest, quod aliàs per annum facere non potuisset.

Et ut Veritati & Simplicitati ubique studendum est, ita & hîc, ne per illas obsòletas & intricatas phrasés & exempla Autorum Ethnicorum obscura, ex quibus Grammatici libros suos maximâ ex parte conscripserunt, Adolescentia potius intricetur quàm extricetur; ideoque Regulas exemplis planis & perspicuis è Sacrà Scripturâ, secundum Tremellii & Bezaë versionem, petitis, illustravimus, quò nihil duri & obscuri, quantum nos perspicere possumus, relinquatur.

Exempla Regularum ideo multiplicavimus, ut Pueri locò sententiarum ethnicarum Divinas sententias Christiani Principii ediscant, & simul per eas notitiam & copiam verborum bonorum sibi acquirant.

His præmissis, ad ipsam SYNTAXIN progredimur, cujus REGVLÆ sùnt vel GENERALES, vel SPECIALES.

The PREFACE.

MAny and divers Rules are elsewhere prescribed by Grammarians with which tender minds are rather confounded in learning Construction then instructed, hindered then profited, led off from their studys then allured or enticed. Therefore having omitted those Rules multiplyed without necessity, viz, where we see the Latine Tongue to agree with the English in the natural order, we have most especially noted those wherein they depart from each other. For what need is there of Rules where the Tongues do not in their phrase disagree amongst themselves, and their Construction is most easiely known from the certain signes of Cases and Tenses? In vain and without reason also are Children burthened with those divers Rules, where without grand error either Mood, whether Indicative or Subjunctive, as also divers Cases (as it often happens in Particles Undeclined) may be used at ones choice. All which being removed, and those things set down only, which are chiefly necessary to be known, which being committed to memory, it is certain that he hath made a good progress in the Latine, who hath perfectly learned the Declensions and Conjugations, and is readily able

The PREFACE..

to discern their Cases, Moods and Tenses from their certain signes.

Whereby it comes to pass, that all tediousness is removed, and the most pretious time redeemed, whiles the diligent Boy may comprehend that in three or six moneths, which otherwise he could not do in a year.

And as every where we ought to study Truth and Simplicity, so also here, least through those old and intricate phrases, and obscure examples of Heathen Authors, (out of which Grammarians for the most part have written their books) Youth be rather entangled with intricacies then extricated; therefore we have illustrated the Rules with plaine and clear examples taken out of the Holy Scriptures, according to *Tremellius's* and *Beza's* version, that so nothing may be left hard or obscure, as much as in us lies.

We have multiplied the examples of the Rules, that Children, in stead of Heathenish sentences may throughly learn the Divine sentences of the Christian Principle, and together through them, may get to themselves the knowledge and plenty of good words.

These things being premised, we proceed unto the SYNTAX it self, the RULES of which are either GENERAL, or SPECIAL.

I. Regulæ Generales.

I. The General Rules.

1. **A**djectivum & Substantivum eodem genere, numero & casu junguntur.

Nota : Pronomina & Participia etiam Adjectivis accensentur.

EXEMPLA : Christus est LUX illa vera, qua illuminat OMNEM hominem ventrem in mundum. Joh. 1: 9.

Caro mea est verus cibus, & sanguis meus est potus verus. Jo. 6: 55.

Unus Dominus, una fides, unum baptisma. Eph. 4: 5.

Colloquia prava corrumpunt bonos mores. 1 Cor. 15: 33.

Arbor bona fert bonos fructus Matth. 7: 17.

2. Adjectiva neutro genere Substantivè posita, regunt Genitivum : ut

Multum scientia : parum charitatis.

Quantum fidei, tantum benedictionis.

Beati

1. **T**he Adjective & Substantive are joyned together in the same Gender, Number and Case.

Note : Pronouns and Participles are also reckoned into the number of Adjectives.

EXAMPLES : Christ is the true Light that enlighteneth every man that cometh into the world.

My Flesh is meat indeed and my Blood is drink indeed.

One Lord, one faith, one baptism.

Evil communications corrupt good manners.

A good tree bears good fruit.

2. Adjectives put Substantively in the Neuter Gender require a Genitive : as

Much knowledg: Little Charity.

How much Faith, so much Blessing.

E 3

Blessed

Beati eritis, si mentientes dixerint quidvis mali adversus vos propter me. Matth. 5 : 11. Blessed are ye, when men shall speak falsely all manner of evil against you for my sake.

Ex urbe Nazarethâ potest aliquid boni esse? Joh. 1 : 47. Out of the City Nazareth can any good come?

3. Quando Anglica vox [thing] Adjectivo juncta est, tunc omittâ illâ, Adjectivum in neutro genere ponitur: ut 3. When this English word [thing] is joyned to an Adjective, it being put away, the Adjective is put in the Neuter Gender: as

Omnia per Verbum aeternum facta sunt. Joh. 1 : 3. All things were made by the Eternal Word.

Valeo omnia per Christum qui me corroborat. Phil. 4 : 13. I can doe all things through Christ that strengtheneth me.

Eccè nova facta sunt omnia. 2 Cor. 5 : 17. Behold all things are become new.

Quæ ignobilia sunt in mundo & pro nihilò habita, elegit Deus, & ea quæ non sunt, ut ea quæ sunt aboleat. 1 Cor. 1 : 28. Base things of the world, and things which are despised, hath God chosen, and things which are not, to bring to nought things that are.

Peccatum est malum. Sin is an evil thing.

4. Relativum Qui, quæ, quod, cum antecedente suo Substantivò, genere & numero convenit: casu autem cum sequente Verbò à quò regitur: 4. The Relative Qui, Quæ, Quod, agreeth with its antecedent Substantive in Gender and Number, but in Case with the Verb following of which it is governed.

Ut autem verum casum Now to find the true Case, see

in-1111

see

invenias, vide num aliquid *see whether any thing cometh*
 Relativo & Verbo interpo- *between the Relative and the*
 natur, necne: si nihil, Re- *Verb, or no: If nothing,*
 lativum erit Verbo Nomi- *the Relative shall be the No-*
 nativus; aliàs Accusativus, *minative to the Verb; else*
 vel talis casus, quem Ver- *the Accusative; or such a*
 bum requirit: ut *Case as the Verb will have*
after it: as

Operemini cibo illi aeterno, Labour for the meat;
quem Filius hominis dabit vobis. which is everlasting, which
 Joh. 6: 27. the Son of Man shall give
 unto you.

Panis, quem dabo, caro mea The bread that I will
est, quam dabo pro mundi vitâ. give is my flesh, which I will
 Joh. 6: 51. give for the Life of the
 world.

Verba, quæ ego loquor, The words which I speak
Spiritus & Vita sunt. Jo. 6: 63 are Spirit and Life.

5. Particulæ interrogati- 5. The Interrogative par-
 væ, quando interrogant, po- ticles, when they ask a que-
 stulant Indicativum. Tales stion, require an Indicative,
 sunt Pronomen Interroga- such as are the Pronoun Interro-
 tivum *Quis, quæ, quid:* & gative *Quis, Quæ, Quid,*
 omnia Adverbia interro- and all Adverbs of asking, as
 gandi, ut sunt, *Num, an,* are *Num, an, utrum, cur,*
utrum, cur, quare quomodo, quare, quomodo, ubi, un-
ubi, undè, quando, &c. dè, quando, &c.

Quis nos separabit à chari- Who shall separate us
tate Christi? num afflictio? from the Love of Christ?
num angustia? num persecu- Shall affliction? or distress?
tio? Rom. 8: 35. or persecution?

Quæ communicatio est Lucis cum What fellowship hath
 te- E 4 Lichte

tenebris? 2 Cor. 6 : 14.

Light with Darknes?

Quid dicemus ad hac? Si Deus pro nobis, quis est contra nos? Rom. 8 : 31.

What shall we say to these things? If God be for us, who can be against us?

An ignoratis corpus vestrum esse templum Spiritus sancti, qui est in vobis? 1 Cor. 6 : 19.

What? Know ye not that your body is the Temple of the Holy Spirit which is in you?

Ubi commoraris? Joh. 1 : 38.

Where abidest thou?

6. Quando autem non interrogant, habent Subjunctivum. Tunc non interrogant quando alia dictio eas præcedit. ut

6. But when they do not ask a question they have a Subjunctive. Then they ask not when another word goes before them : as

Viderunt ubi moraretur. Joh. 1 : 39.

They saw where he dwelt.

Interrogabant quisnam esset. Joh. 1 : 19.

They asked who he was.

Nescimus quid loquatur. Joh. 16 : 18.

We know not what he saith.

Quod quis cernit cur speret? Rom. 8 : 24.

What a man seeth why doth he hope for?

Judicate an justum sit in conspectu Dei, vobis magis obedire quam Deo. Actor. 4 : 19.

Judg ye whether it be right in the sight of God rather to obey you then God.

Explore, quid placeat Domino. Ephes. 5 : 10.

Search ye what pleaseth the Lord.

II. Regulæ Speciales.

II. The Special Rules.

I. De Nominativô.

I. Concerning the Nominative,

A aut The est signum Nominati-

A or The is the signe of the No-

Nominativi: Hinc Regula. *Nominative: hence is the Rule.*

1. *Nominativus praece-* 1. The Nominative goes
Verbum Personale, simili nume- before the Verb Personal,
ro & persona. Et respondet in like number and person:
quæstioni *Quis, vel quid,* Who and answereth to the question
or what? Who? or What?

Dicimus Verbum Persona- We say a Verb Personal,
le, quia Verba Impersona- because Verbs Impersonal for
lia ut plurimum habent ante the most part have before them
se Accusativum. an Accusative.

LUX illa in tenebris lucet. The Light shineth in dark-
Joh. 1: 5. nefs.

Tenebrae non comprehende- The darkness compre-
runt Lucem. Joh. 1: 5. hended not the Light.

Tenebrae praeceunt & vera The darkness is past, and
illa LUX jam lucet. 1 Joh. 2: 8. the true Light now shineth.

Spiritus vivificat. Joh. 6: 63. The Spirit quickeneth.

Cognitio inflat. Charitas Knowledg puffs up: cha-
edificat. 1 Cor. 8: 1. rity edifies.

Pater meus operatur usque My Father worketh hi-
adhuc & ego operor. Joh. 5: 17. therto and I work.

2. *Sum, forem, fio, eva-* 2. Sum I am, Forem I
do, existo, maneo, nascor, might be, Fio I am made,
habent ante & post se No- Evado I escape, Existo I
minativum: ut am, Maneo I tarry, Nascor
I am born, have before and after
them a Nominative, as

Deus est Spiritus. Joh. 4: 24. God is a Spirit.

Verbum erat Deus. Joh. 1: 1. The Word was God.

Deus est charitas. 1 Joh. 4: 8. God is Love.

Verbum factum est Caro. The Word became flesh

Joh. 1: 14.

Homo exstitit missus à Deo.

Joh. 1: 6.

Tu natus es totus in peccatis.

Joh. 9: 34.

LUX manet aeterna.

3. Sic etiam: Verba Passiva Nuncupandi, Existimandi & Cognoscendi, utrinque Nominativum admittunt. Talia sunt *vocor*, *appellor*, *dicor*, *salutor*, *habeor*, *existimor*, *videor*, *cognoscor*, &c. ut

Tu vocaberis Cephas. Joh.

1: 42.

Jesus dicitur Magister. Joh.

1: 38.

Jesus existimatur filius Josephi. Luc. 3: 23.

Stultus quietè consistens reputatur sapiens. Prov. 17: 28.

4. *His accensentur*; quæ statum aut gestum significant, ut sunt *Eo*, *incedo*, *sedeo*, *curro*, *sto*, *cubo*, *dormio*, *somnio*, *edo*, *bibo*, &c. habent ante & post se Nominativum: ut

Erant ambo incedentes in omni-

There came a man sent from God.

Thou wast altogether born in sins.

The Light abideth always.

3. So also: Verbs Passives of naming, esteeming and knowing have a Nominative both before and after them, such as are *vocor* I am called, *appellor* I am called, *dicor* I am said, *salutor* I am saluted, *habeor* I am counted, *existimor* I am esteemed, *videor* I am seen, *cognoscor* I am known, &c. as

Thou shalt be called Cephas.

Jesus is called Master.

Jesus was esteemed the son of Joseph.

A fool holding his peace is accounted wise.

4. To these are reckoned those which signify state or gesture, as, *Eo* I go, *sedeo* I sit, *curro* I run, *cubo* I lie down, *dormio* I sleep, *somnio* I dream, *edo* I eat, *bibo* I drink, &c. have before and after them a Nominative: as

They were both walking in

in omnibus mandatis & constitutionibus Domini, inculpatus. Luc. and ordinances of the Lord, blameless.

6. *Sequitur compeditus.* Prov. He followeth fetter'd.

22. *Ipse effugit nudus ab illis.* He escaped naked from them.

Pius sub umbrâ Omnipotentis dormit securus. The Godly man sleepeth secure under the shadow of the Almighty.

Frater sedet incurvatus, edit nem gemens. My brother sitteth bowed down, he eateth his bread sighing.

II. De Genitivô.

II. Concerning the Genitive.

Particula Anglica of antequam est signum Genitivi, respondet quæstioni Cuius, Whose: ut *The English particle of before a Noun is a sign of the Genitive, and answers the question Whose: as*

Eccè Agnus Dei. Joh. 1:36. Behold the Lamb of God!

Christus est imago Dei invisibilis & primogenitus omnis creature. Col. 1:15. Christ is the Image of the invisible God, and the first-born of every creature.

In Christo habitat omnis plenitudo Deitatis corporaliter. Coloss. 2:9. In Christ dwelleth the fulness of the Godhead bodily.

Christus in vobis spes gloria. Coloss. 1:27. Christ in you the hope of Glory.

Timor Domini est initium sapientia. Psal. 111:10. The fear of the Lord is the beginning of wisdom.

Cha-

Cha-

Charitas est completio Legis.

Rom. 13 : 10.

I. Nota: Of post Verbum vel Participium est signum Ablativi cum Præpositionibus à, ab, è, ex, de.

Ut autem scias rectum usum harum Præpositionum Nota hæc :

A vel ab usurpatur, quando significat authorem vel causam principalem alicujus rei. ut

Qui diligit me, diligitur à Patre meo. Joh. 14 : 21.

Jesus subductus fuit in desertum à Spiritu. Matth. 4 : 1.

Acti à Spiritu Sancto locuti sunt sancti Dei homines. 2 Pet. 1 : 21.

E vel ex adhibetur imprimis quando significat materiam ex qua aliquid fit : ut

Quæ cernimus non sunt ex apparentibus facta. Heb. 11 : 3.

Structura muri civitatis sanctæ erat ex Iaspide.

Singula porta ex singulis margaritis sunt.

Apoc 21 : 18, 21.

Siti-

Charity is the fulfilling the Law.

I. Note: Of after a Verb or Participle is the sign of Ablative with the preposition ab, è, ex, de.

But that thou maist know right use of these Prepositions Note these things:

A or ab is used, when signifies the author or principal cause of a thing: as

He that loveth me is loved of my Father.

Jesus was led away into the desert of the Spirit.

The Holy men of God spake forth, as moved of the Holy Spirit.

E or ex is used chiefly when of signifies the matter of which something is, or made: as

The things which we see are not made of things which do appear.

The building of the wall of the Holy City was Jasper.

Every severall gate was of one pearl.

*Sitienti dabo ex fonte aqua
e, gratis. Apoc. 21: 6.*

*Bibebant ex sequente spiri-
ali Petrà: Petra verò illa erat
Christus. 1 Cor. 10: 4.*

*De usurpatur quando of-
notat objectum, vel rem,
quâ aliquid dicitur, vel
circa quod agitur, & signifi-
cat Anglicè idem quod con-
cerning. ut*

*Spiritus arguit mundum de
peccatō, de justitiâ, & de ju-
diciō. Joh. 16: 8.*

*Johannes venit ut testaretur
LUCE. Joh. 1: 7, 8.*

*Quid vobis videtur de Chri-
sto. Matth. 22: 42.*

*2. Of post dignus & indi-
gnus, dignor & dedignor, opus
et usus [need] postulat A-
blativum. ut*

*Qui amat patrem & ma-
trem supra me, non est dignus
me. Matth. 10: 37.*

*Ambulate digni vocatione
vestra, Ephes. 4: 1.*

*Oramus ut Deus noster vos
signetur istâ vocatione. 2 Thess.
1: 11.*

To him that is athirst I
will give of the fountain of
the water of Life freely.

They drank of the Spiritual
Rock that followed them,
and that Rock was Christ.

De is used, when of de-
notes the object or thing of
which something is said, or
about which it is done, and
signifieth in English the same
that de: as

The Spirit reproveth the
world of sin, of righteous-
ness, and of judgment.

John came to testify of
the Light.

What think ye of Christ?

2. Of after dignus wor-
thy, and indignus unworthy,
dignor to think worthy, de-
dignor to account unworthy,
opus and usus [need] require
an Ablative: ut

He that loveth father and
mother more then me is
not worthy of me.

Walk worthy of your
calling.

We pray that our God
may count you worthy of
this calling. They

Non opus est in medicò, qui sunt sani. Luc. 5 : 31.

Adsit ei, quâcunque in re ipsi usus fuerit vobis. Rom. 16: ver. 2.

3. Adjectiva in *bilis* & in *du* requirunt *Dativum*, sequente particulâ of: ut

Amicitia colenda est viro, cui sunt amici. Prov. 18: 24.

Deus formidabilis vel formidandus est omni creatura.

LUX, VERITAS & VITA amabilis vel amanda est filius Dei.

4. *Satago, misereor & miseresco* regunt *Genitivum*: ut

Iustus satagit operum iustitia.

Discipuli satagunt librorum suorum.

Deus misereatur omnium hominum. Rom. 11: 32.

5. Nota: Verba memorie & oblivionis, qualia sunt, *rememiscor, recorder, memini, obli-*

They that are whole need not a Physician.

Assist her in whatsoever business she hath need of you.

3. *Adjectives in bilis and Participles in du* require *Dative*, the particle of following: as

A man that hath friends must shew himself friendly.

God is to be feared of every creature.

The Light, the Truth and Life is to be loved of the sons of God.

4. *Satago I am busy, do with speed, misereor I have pity on, and miseresco I have compassion, govern* *Genitive*: as

The just man hath enough to doe of the works of justice.

Scholars have enough to do about their books.

God pittieth all men.

5. Note: *Verbs of remembering and forgetting, Reminiscor I remember, recorder*

obliviscor regunt Genitivum, *cordor* I call to mind, me-
interdum etiam Accusati- mini I remember, *oblivi-*
um: ut *scor* I forget, govern a Ge-
 nitive, sometimes also an
 Accusative: as

Memineritis uxoris Lot. Remember Lot's wife.

Luc. 17: 32.

Memento Jesum Christum Remember that Jesus
suscitatum. 2 Tim. 2: 8. Christ was raised.

Beneficentia & communica- To doe good and com-
tionis ne oblivisciminor. Heb. municat forget not.
 13: 16.

III. De Dativô.

III. Concerning the Dative.

Particula Anglica To aut The English particle *To*
for ante Nomen est signum or for before a Noun is the
Dativi, & respondet quæ- signification of the Dative, and an-
stioni [Cui, to whom?] ut swers to the question [to
 whom?] as

Bonum est tibi ingredi in It is good for thee to en-
vitam æternam, ter into Life eternall.

Pietas utilis est omnibus Godliness is profitable
hominibus. to all men.

Gratia salutifera illuxit Saving Grace hath ap-
omnibus hominibus. Tit. 2: 11 peared to all men.

Appropinquate Deo & Draw near to God and
appropinquabit vobis. Jac. he will draw near to you.
 4: 8.

Facite hominibus, quacun- Do to men whatsoever
que volueritis ut faciant vo- ye would they should do to
bis. Matth. 7: 12. you.

1. Nota:

1. Note:

1. *Nota*: Particula *To* significat *ad*, quando res vel actio dirigitur ad alium locum vel personam: ut

Ego mitto ad vos Prophetas. Matth. 23:34:37.

Veniemus ad eum, & apud eum habitabimus. Joh. 14:23.

Abeo & redeo ad vos. Joh. 14:28.

Proficiscor ad Patrem. ibid.

Nemo venit ad Patrem, nisi per me. Joh. 14:6.

Do tibi; Scribo tibi, nempè presenti: Do ad te; Scribo ad te, nempè absentem: Quod tamen non perpetuum est.

Huc pertinent Verba *attinet, pertinet, spectat, loquor; ubi reddendum est per [ad]: ut*

Deponite, quod ad pristinam conversationem attinet, veterem hominem. Eph. 4:22

Ego is sum qui loquor ad te. Joh. 4:26.

2. *To* ante Verbum est signum Infinitivi.

1. *Note*: The particle *to* signifieth *ad*, when a thing or action is directed to another place or person: as

I send to you Prophets.

We will come unto him and make our abode with him.

I go away and come again unto you.

I go to the Father.

None cometh to the Father but by me.

I give to thee: I write to thee, that is, to thee present: Do ad te: Scribo ad te, that is, to thee absent: Which yet is not alwayes.

Hither do belong the Verbs attinet it belongeth, pertinet it pertaineth, spectat it belongeth, loquor I speak: where [to] is to be rendered by [ad]

Put ye off concerning the former conversation the old man.

I am he which speak unto thee.

2. *To* before a Verb is the sign of the Infinitive.

Exem-

The

Exempla & usum vide infra sub Infinitivò.

The Examples and use see following under the Infinitive.

3. Quibusdam Verbis gēmini Dativi adduntur, quorum alter personam, alter rem significat. Talia sunt

Sum, duco, verto, do, habeo, &c. (signific in a phrasical way) *I am, I account, make or impute, &c.*

Via Jehovæ robori est cuique integrò, Prov. 10. 29.

The way of the Lord is strength to the upright.

Letitia est iusto facere jus, Prov. 21. 15.

It is joy to the Just to do judgment.

Oves non sunt curæ mercenario, Joh. 10. 13.

The hireling careth not for the sheep.

Magistratus non sunt metui bonis operibus, Rom. 13. 3.

Rulers are not for a terror to good works.

4. Verba composita cum *benè, malè & satis* regunt Dativum; ut *benedico, benefacio, maledico, satisfacio, arrideo & persuadeo.*

4. Verbs compounded with *benè, well, malè, evil, and satis* govern the Dative; as *benedico, I bless, benefacio, I do well, maledico, I curse,*

satisfacio, I satisfy; add to these arrideo, I please, persuadeo, I persuade.

Benedicite eis qui maledicunt vobis, Matth. 5. 44.

Bless them that curse you.

Deus benedixit nobis omni benedictione spirituali, Eph. 1. 3

God hath blessed us with all Spiritual blessing.

Pilatus volens turbæ satisfacere, Marc. 15. 15.

Pilate willing to please the multitude,

Dativum ut plurimum adiscunt Verba composita cum his Præpositionibus, *ad, ante,*

Verbs Compounded with these Prepositions, *Ad, ante, con, in, inter, ob, sub, post,*

ante, con, in, inter, ob, sub, post, præ, for the most part require præ. A præ-verò excipiuntur, a Dative.

præsto, prævenio, precedo, præcurro, præverto, quæ Accusativo gaudent.

Christus antepositus est mihi, Joh. 1. 15.

Christ is preferred before me.

Qui agglutinatur Domino, unus cum eo Spiritus est, 1 Cor. 6. 17.

He that adheres to the Lord is one Spirit with him.

Milites imposuerunt capiti Christi coronam spineam, Joh. 19. 2.

The Souldiers put a crown of Thorns upon his head.

Inscribe precepta Dei tabulæ cordis, Prov. 3. 3.

Write the precepts of God on the table of thy heart.

5. Composita Verbi Sum, præter possum, requirunt Dativum: ut

5. The Compounds of the Verb Sum, except possum, require a Dative: as

JEHOVA aderit fiducia tua, Prov. 3. 26.

The LORD shall be thy confidence.

Quid superest homini ex omni labore suo? Eccles. 2. 22.

What hath a man of all his labour?

Christus ut Filius domi sue præest, Heb. 3. 6.

Christ as a Son is over his own house.

Diaconi benè præsent libris, 1 Tim. 3. 12.

Let the Deacons rule well their Children.

6. Est pro habeo requirit Dativum: ut

6. Est for habeo requires a Dative.

Nec erat eis proles, Luc. 1. 7. id est, nec habebant prolem.

Neither had they a Child.

Erant prædia primario insula illius, Act. 28. 7. id est, primarius habebat prædia.

There were possessions of the Chief man of the Island.

7. Adjectiva & Verba simi-

7. Adjectives and Verbs signi-

similitudinem significantia, *signifying likeness, and con-*
 hisque contraria, regunt *trary to these, govern a*
 Dativum, rarò Genitivum. *Dative, seldom a Genitive.*

Vidi in mediò septem can-
delabrorum aureorum quen-
dam similem Filio hominis,
pedes autem ejus similes chal-
colibano. Apocal. 1:13, 15

I saw in the midst of the
 seven Candlesticks one like
 unto the Son of Man, and
 his feet like unto fine brass.

Christus non duxit esse ra-
pinam, aequalem esse Deo.
Phil. 2:6.

Christ thought it not rob-
 bery to be equal with God.

Qui audit ex me sermo-
nes istos & præstat eos, assi-
milabo eum viro prudenti.
Matth. 7:24.

Who heareth these say-
 ings of mine, and doth
 them, I will liken him unto
 a wise man.

Omnia oblectamenta non
possunt æquari Sapientia.
Prov. 3:15.

All things thou canst de-
 sire are not to be compared
 with wisdom.

IV. De Accusativò,

IV. Concerning the Accusative.

Accusativus sequitur Ver-
 bum, & respondet quæstio-
 ni *Quem* vel *Quid* Whom
 or What? ut

The Accusative followes
 the Verb, and answers the
 question Whom or What?
 as

Lux illuminat omnem ho-
minem. Jo. 1:9.

The Light inlighteneth
 every man.

Tenebra non comprehen-
derunt Lucem. Jo. 1:5.

The Darknes did not
 comprehend the Light.

Spectavimus gloriam ejus.
Jo. 1:14.

We have seen his glory.

*Accepimus gratiam pro
gratiâ. Jo. 1 : 16.*

We have received grace
for grace.

*Agnus Dei tollit peccata
mundi. Jo. 1 : 29.*

The Lamb of God takes
away the sins of the world.

*Christus implet omnia in
omnibus. Ephes. 1 : 23.*

Christ fills all in all.

*Affectate charitatem,
ambite Spiritualia. 1 Cor.*

Follow after Charity,
and desire Spiritual Gifts.

14 : 1.

*Spiritus ne extinguite.
1 Theff. 5 : 19.*

Quench not the Spirit.

*Mortificate membra ve-
stra terrestria. Col. 3 : 5 : 8.*

Mortify your Earthly
members.

*Diligite inimicos vestros.
Matth. 5 : 44.*

Love your enemies.

1. *Nota: Quando duo
Substantiva (vel Pronomen
locô Substantivi positum)
sequuntur Verbum, Per-
sona est Dativus: Res au-
tem Accusativus: ut*

1. *Note: When two Sub-
stantives (or a Pronoun pos-
t in stead of a Substantive)
follow the Verb, the Person is
the Dative, and the Thing
the Accusative case: as*

*Dedit eis potestatem ut fi-
ant filii Dei. Joh. 1 : 12.*

He gave them power to
become the sons of God.

*Pater dedit Filio omnia
in manum. Jo. 3 : 35.*

The Father hath given
all things into the hand of
the Son.

*Pater dedit Filio omne
judicium. Joh. 5 : 22.*

The Father hath given
all judgment to the Son.

*Reddite nemini malum
pro malô. Rom. 12 : 17.*

Render to no man evil
for evil.

*Dixi vobis terrena. Jo. 3 :
ver. 12,*

I have told you earth-
ly things.

Spi-

The

Spiritus suggeret vobis omnia. Jo. 14: 26.

Pacem relinquo vobis. Pacem meam do vobis. Jo. 14: ver. 27.

Reliquit uxorem fratri suo Matth. 22: 24.

Excipe : *Doceo*, *rogo*, *celo*, regunt duos Accusativos, unum Personæ, alterum rei: ut

Spiritus docebit vos omnia Jo. 14: 26.

Rogo te librum.

Celo te hoc opus.

2. Dativum regunt Verba Obediendi & resistendi: ut

Liberi, [obedite] auscultate in Dominò parentibus vestris. Eph. 6: 1. Coloss. 3: 20.

Auscultavi voci doctorum meorum. Prov. 23: 22.

Hi obfistunt Veritati. 2 Tim. 3: 8.

Qui obsequuntur injustitiae, iis erit excandescencia, & ira. Rom. 2: 8.

Imperandi & Serviendi: ut

The Spirit shall teach you all things.

My peace I leave with you, my peace I give unto you.

He left his wife to his brother.

Except: *Doceo* I teach, *rogo* I ask, *celo* I conceal, govern two Accusatives, one of the Person, another of the Thing: as

The Spirit will teach you all things.

I ask thee a book.

I conceal this work from thee.

2. Verbs of Obeying and Resisting govern a Dative. as

Children obey your parents in the Lord.

I have hearkened to the voice of my teachers.

These resist the Truth.

They that obey unrighteousness, to them will be indignation and wrath.

Of commanding and serving; as

Hac

F 3

These

Hæc præcipio vobis, ut diligatis alii alios. Jo. 15:17.

These things I command you that ye love one another.

Mando tibi coram Deo qui omnia vivificat. 1 Tim. 6:13.

I give thee charge in the sight of God, who quickeneth all things.

Eccè tot annos servio tibi. Luc. 15:29.

Lo these many years do I serve thee.

Filius hominis non venit ut sibi ministretur. Matth. 20: ver. 28.

The Son of man came not to be ministred unto.

His accensentur: Pro-mitto, polliceor, solvo, re-spondeo, indulgeo, blandior, parco, condono, remitto, fido, credo, placeo, displiceo, arrideo, gratulor, patrocinator, medeor, studeo, doleo, suadeo, persuadeo, invideo, debeo.

To these may be reckoned promitto to promise, polliceor to promise, solvo to pay, respondeo to answer, indulgeo to pardon, blandior to flatter, parco to spare, condono to pardon, remitto to remitt, fido to trust, credo to believe, placeo to please, displiceo to dis-

please, arrideo to smile upon, gratulor to be glad, patrocinator to defend, medeor to heale, studeo to study, doleo to be grieved, suadeo to counsell, persuadeo to persuade, invideo to envy, debeo to ow.

3. Ablativum postulant
utor, fruor, fungor, potior, vescor, nitor, gaudeo, superse-
deo: ut

to live by eating, vivo to live, gaudeo to be glad, supersedeo to leave off, to cease; require an Ablative. as

3. Utor to use, fruor to enjoy, fungor to execut, potior to obtain, vescor to eat, nitor to endeavour, victito

Non

Non utitur clementiâ die ultionis. Prov. 6 : 34. He useth not clemency in the day of vengeance.

Evangelii causâ legatione fungor catenatus. Ephes. 6 : 20. am an Ambassadour in bonds.

Multâ nos pace potimur per te. Actor. 24 : 2. We enjoy great quietness by thee.

Stulti vescuntur cibô improbitatis. Prov. 4 : 17. Fools eat the bread of wickedness.

Non solô pane vivit homo, sed omni verbô prodeunte ex ore Dei. Actor. 4 : 4. Man liveth not by bread alone, but by every word proceeding out of the mouth of God.

Gaudeo prosperitate animæ tuæ. I rejoyce at the prosperity of thy Soul.

Supersedeo inutili labore & contentione. I cease from unprofitable labour and contention.

4. *Mensura rei aut spatium loci adjungitur Adjectivis & Verbis ejusdem significationis, sæpius Accusativo & Ablativo, quàm Genitivo.* 4. *The measur of any thing, or space between place and place, is put after Adjectives and Verbs of the same signification, more often in the Accusative and Ablative, than in the Genitive.*

Talia Adjectiva sunt: longus, latus, altus, crassus, &c. *Such Adjectives are: longus long, latus broad, altus high, [deep] crassus thick, &c.*

Ejusmodi Verba sunt: absûm, disto, discedo, &c. ut *Such Verbs are: Absûm I am far off, disto I am distant, discedo I depart, I go away, &c.*

Mensis triginta dies longus.

A moneth 30 days long.

Area lata tres pedes.

A barn floor three foot broad.

Arbor tres cubitos alta.

A tree three cubits high.

Liber tres digitos crassus.

A book 3 fingers thick.

Fons latus pedibus tribus.

A well 3 foot broad.

Trabs pedum viginti duorum longa.

A beam 22 foot long.

Duo ibant in vicum distantem stadiis sexaginta. Luc. 24 : ver. 13.

Two went into the village distant 60 furlongs.

Bethania prope Hierusalem erat fere stadiis quindecim. Jo 11 : 18.

Bethania was nigh Jerusalem almost 15 furlongs.

Non longè aberant à terrâ, sed circiter cubitis ducentis. Jo. 21 : 8.

They were not farr from land but about 200 cubits.

*V. De Ablativô.**V. Concerning the Ablative.**Particulæ Anglicæ in, with, from, by & than, post Comparativum designant Ablativum : ut**The English particles in, with, from, by and than, after the Comparative, design the Ablative : as**In principiô erat Verbum.*

In the beginning was the Word.

In ipsô erat Vita.

Joh. 1 : 1, 4.

In him was life.

Sumus in verô illô, in ejus Filiô Jesu Christô. 1 Jo. 5 : 20.

We are in him that is true, in his Son Jesus Christ.

Eccè venit Dominus in sanctis millibus suis. Judæ ver. 14.

Behold the Lord cometh in his holy thousands.

Liberati à peccatô, servi autem

Being made free from sin

autem facti Deo, habetis fructum vestrum in sanctimoniam. God ye have your fruit unto holiness.
Rom. 6 : 22.

Fili mi, ne ambulato viâ communi cum peccatoribus. My son walk not thou in the common way with sinners.
Prov. 1 : 15.

1. Nota: *With*, aut *by*, quando instrumentum, causam vel modum agendi significant, omittuntur: Sic etiam particula [*than*] post Comparativum: ut

Herodes interemii Jacobum gladiô. Herod killed James with the sword.
Act. 12 : 2.

Auribus graviter audierunt, & oculis suis conniverunt. They heard slowly with their ears, and winked with their eyes.
Matth. 13 : 15.

Pater sanctifica illos Veritate tuâ. Father sanctify them with thy Truth.
Joh. 17 : 17.

Ego baptizo aquâ, qui pone me venit, ipse baptizabit Spiritu sanctô. I baptize with water: he that cometh after me, he shall baptize with the holy Spirit.
Joh. 1 : 26, 33.

Beati pauperes spiritu. Blessed are the poor in spirit.
Matth. 5 : 3.

Beati qui sunt mundô corde. Blessed are they who are of a clean heart.
Matth. 5 : 8.

Filioli, ne diligamus verbô, neque linguâ, sed factô & veritate. Little children, let us not love in word nor in tongue but in deed and in truth.
1 Joh. 3 : 18.

Orabo Spiritu, orabo etiam intelligentiâ. I will pray with the Spirit and with understanding also
1 Cor. 14 : 15.

Quâ

F 5

By

Quâ autoritate facis ista?
Matth. 21: 23, 24.

By what authority dost
thou these things?

Christus erat prior me.
Joh. 1: 15.

Christ was before me.

*Christus factus est sublimior
cælis.* Heb. 7: 26.

Christ is made higher
then the Heavens.

*Deus potentior est corde no-
strô, & novit omnia.* 1 Joh.
3: 20.

God is greater then our
Heart, and knoweth all
things,

2. Particula *with* post
Verba Comparandi, ira-
scendi & occurrendi, re-
quirit Dativum: ut

2. The particule *with* af-
ter Verbs of Comparing, of
being angry, and of meeting
with, require a Dative: as

*Quicumque irascitur fratri
suo temerè, tenebitur iudicio.*
Matth. 5: 22.

Whosoever is angry with
his brother without a cause,
shall be in danger of the
judgment.

*Martha ut audivit Jesum
venire, occurrit ei.* Joh. 11:
ver. 20.

Martha as soon as she
heard that Jesus was com-
ing, went and met him.

3. Verba copix aut in-
opix regunt sæpius Ablati-
vum quàm Genitivum: ut

3. Verbs of Plenty or
Wanting govern oftener an
Ablative then Genitive. as

*Deus Spei impleat vos omni
gaudiô & pace.* Rom. 15: 13

The God of hope fill
with all joy and peace.

*Estis pleni bonitate, & im-
pleti omni cognitione.* ibid.
ver. 14.

Ye are full of goodness,
and filled with all know-
ledg.

*Mandavimus ut nullius rei
egeat.* 1 Theff. 4: 12.

We command that ye
have lack of nothing.

*Unigenitus à Patre est plenus
Gratia & Veritatis.* Joh. 1:
ver. 14.

The only begotten of the
Father is full of Grace and
Truth.

4. The

4. Nomen pretii additur verbis emendi & vendendi Ablativô sine Præpositione [pro , for] qui respon- det quæstioni Quanti, For how much? ut

Scitis vos non corruptibilibus, argentô vel aurô redemptos esse, & pretiosô sanguine Agni immaculati & incontaminati Christi. 1 Pet. 1 : 18, 19.

Empti estis pretiô, ne estote servi hominum. 1 Cor. 7 : 23 :

Cur hoc unguentum non est venditum trecentis denariis? Joh. 12 : 5.

Interdum adduntur hi Genitivi Tanti, quanti, pluris, minoris, tantivis, quantilibet : ut

Num tanti pradium vendidistis? Etiam Tanti. Actor. 5 : 8.

De Defectivis.

1. Est, Interest & Refert re-

4. The Noun of Price is added to Verbs of buying and selling in the Ablative, without the Preposition [pro, for] which answers to the question [For how much?] as

Ye know that ye were not redeemed with corruptible things, as with silver or gold, but with the precious blood of Christ, as of a Lamb without blemish and without spot.

Ye are bought with a price, be not ye the servants of men.

Why was not this ointment sold for 300 pence.

Sometimes are added these Genitive cases, tanti for so much, quanti for how much, pluris for more, minoris for less, tantivis so great thou wilt, quantilibet as great as may be: as.

Did ye not sell the land for so much? yea for so much.

Concerning Defectives.

1. Est it is, interest it mak-

requirunt Genitivum.

Præter hos Ablativos fœmininos, *meâ, tuâ, suâ, nostrâ, vestrâ, cuiâ*, qui Verbis Interest & Refert adjiciuntur: ut

Adultarum est solidus cibus, Heb. 5:14.

Interest omnium hominum ut piè vivant.

Quales olim fuerint, nihil meâ refert. Gal. 2:6.

Meâ, tuâ, suâ interest, ut ambulemus in Luce Filii Dei.

Nostrâ & vestrâ refert facere voluntatem Dei.

2. *Libet, Licet, convenit, expedit, contingit, regunt Dativum.*

Libuit Patri, ut in Christô omnis plenitudo Deitatis habitaret. Col. 1:19.

Ut convenit Evangelio vos gerite. Philipp. 1:27.

Expedi vobis me abire. Joh. 16:7.

Edebat panes, quibus vesci non erat ipsi licitum. Matth. 12:4.

maketh matter or forceth, and refert it skilleth or becometh, require a Genitive.

Except these Ablatives, *meâ, tuâ, suâ, nostrâ, vestrâ, cuiâ*, which are added to the Verbs interest and refert: as

Strong meat belongeth to them that are of full age. It behoveth all men that they live godly.

Whatsoever they were maketh no matter to me.

It concerneth me, thee, him, that we walk in the Light of the Son of God.

It is expedient for us and you to doe the will of God.

2. *Libet it contenteth, convenit it is meet, expedit it is expedient, contingit it chanceth, govern a Dative.*

It pleased the Father that in Christ all the fulness of the Godhead should dwell.

As it becometh the Gospel of Christ, let your conversation be.

It is expedient for you that I go away.

He did eat the bread, which was not lawfull for him to eat.

1. Decet, dedecet, oportet,
at, delectat regunt Accu-
sativum, cum Infinitivô : ut

Non decet stolidum oblecta-
Prov. 19 : 10.

Decet nos implere omnem
iustitiam. Matth. 3 : 15.

Oportet illum crescere, me
decrebere. Joh. 3 : 30.

Oportet vos desuper nasci.
Joh. 3 : 7.

4. Pœnitet, piget, pudet, ta-
det, miseret, miserescit regunt
Accusativum Personæ, se-
quente Genitivô Rei, vel
Infinitivô : ut

Non me pudet Evangelii,
quia est potentia Dei. Rom. 1 :
16.

Me non piget scribere vobis
eandem. Philip. 3 : 1.

Fili, ne tadeat te correctio-
nis. JEHOVÆ. Prov 3 : 11.

De Infinitivô.

To ante Verbum est si-
gnum Infinitivi.

Qua-

3. Decet it becometh,
dedecet it becometh not,
oportet it behoveth, juvat
it delighteth; govern an Ac-
cusative with an Infinitive: as

Delight is not seemly for
a fool.

It behooveth us to fulfill
all righteousness.

He must encrease but I
must decrease.

Ye must be born from
above.

4. Pœnitet it repenteth,
Piget it grieveth, pudet it
ashameth, tædet it irketh,
miseret it pitieth, miserescit
it hath compassion on: govern
an Accusative of the Person,
a Genitive of the thing, or the
Infinitive following: as

I am not ashamed of the
Gospel, because it is the
Power of God.

I am not ashamed to
write to you the same things

My son be not weary of
the Lord.

Concerning the In- finitive Mood.

To before a Verb is the sign
of the Infinitive Mood.

But

Qualis verò differentia circa usum hujus particulæ [To] aliquoties in Infinitivô occurrentis, adhibenda sit, sequentia aliquatenus declarabunt :

1. Quando duo Verba absque Conjunctione concurrunt, alterum in Infinitivô absolutè ponitur : ut

Jesus voluit abire Joh. 1: ver. 43.

Ex Deo natus non potest peccare. 1 Joh. 3: 9.

Esca mea est facere voluntatem ejus qui misit me, & consummare opus ejus. Joh. 4: 34

2. Terminatio in di adhibetur post Substantiva & quædam Adjectiva; qualia sunt, *Peritus, imperitus, ignarus, cupidus, insuetus*: ut

Venit tempus metendi. Apocal. 14: 15.

Ambite donum prophetandi. 1 Cor. 14: 39.

Habemus potestatem ingrediendi sacrarium. Heb. 10: 19

Peritus legendi. Imperitus scribendi. Cupidus audiendi.

3. Ter-

But what difference is to be used about the use of the particle [To] happening in the Infinitive, the following examples will somewhat declare.

1. *When two Verbs come together without a Conjunction, the one is put in the Infinitive absolute. as*

Jesus would go away.

He that is born of God can not sin.

My meat is to doe the will of him that sent me, and to finish his work.

2. *The termination in di is used after Substantives and certain Adjectives, as are peritus skilfull, imperitus unskilfull, ignarus ignorant, cupidus desirous, insuetus unaccustomed: as*

The time to reap is come

Covet the gift of prophesying.

We have power to enter the holy place.

Skilfull to read, unskilfull to write, desirous

to hear.

3. T

3. Terminatio in *dô* aliquando has Præpositiones à, ab, abs, de, è, ex, cum, in, pro, ante se habet; aliquando sine Præpositione Verbis adjungitur: ut

Habentes ministerium in ministrandô, tum is qui docet in docendô. Rom. 12:7.

Quacunque petendô petieritis, si credideritis, accipietis. Matth. 21:22.

4. Terminatio in *dum* usurpatur post Adjectiva: etsi Infinitivus à Verbô immediate præcedente non dependet sive regitur; quod facillè per has quæstiones, *cur, in quem finem, vel, in quem usum, si adhibitæ fuerint, cognosci potest.*

Huic adjunguntur quædam Præpositiones Accusativi casûs, *Ad, ante, circa, inter, ob, propter:* ut

Virtus Domini aderat ad sanandum illos. Luc. 5:17.

Promptus sum ad Evangelizandum vobis. Rom. 1:15.

Veloces pedes eorum ad effundendum sanguinem. Rom. 3:15.

3. The termination in *do* sometimes hath these Prepositions à, ab, abs, de, è, ex, cum, in, Pro, before it; sometimes is joyned to Verbs without a Preposition: as

Having a ministry in ministering, also he that teacheth in teaching.

Whatsoever ye shall ask, if ye believe ye shall receive

4. The termination in *dum* is used after Adjectives When the Infinitive depends not, or is governed of the Verb immediately going before, which may easily be known by these questions Wherefore? for what end? or for what use? if they be applied.

To this are joyned certain Prepositions serving to the Accusative case, *ad, ante, circa, inter, ob, propter:* as

The Power of the Lord was present to heal them.

I am ready to preach the Gospel to you.

Their feet are swift to shed blood.

An

Know

An nescitis quod cui sistitis, vos servos ad obediendum, ejus servi estis? Rom. 6:16.

Know ye not that to whom ye yeeld your selves servants to obey, his servants ye are?

Terminatio in *dum* cum Verbô *Est*, additô aliquando Dativô, aliquando non, significat necessitatem, quæ per voces Anglicas [*must*, aut *ought*] indicatur: ut

Amandum est mihi: docendum est tibi: legendum est illi.

Quando autem Substantivum quoddam casu Accusativo addendum est; tunc Verbum in *dum* eleganter mutatur in Adjectivum in *du*, *a*, *um*, & Accusativus in Nominativum: ut, si Latinè dicendum est *I must love God*, pro *amandum est mihi Deum*, dic, *amandus est mihi Deus*. Pro *legendum est mihi epistolam*, dic, *legenda est mihi epistola*.

5. Terminatio in *um* & Participium in *rus* adhibetur ut plurimum post Verba, *Eo*, *venio* & similia: ut

Non veni vocatum justos. Matth. 9:13.

Non veni immisurus pacem sed gladium. Matth. 10:34.

The termination in *dum* with the Verb *Est* added sometimes with a Dative, sometimes not, signifies necessity, which is declared by the English voices *must* or *ought*: as

I must love: thou must teach: he must read.

But when a certain Substantive with an Accusative case is to be added, then the Verb in *dum* is fitly changed into the Adjective in *du*, *a*, *um*, and the Accusative into the Nominative as, if I *must* say in Latin *I must love God*, for *amandum est mihi Deum*, say, *amandus est mihi Deus*: for *legendum est mihi epistolam*, say, *legenda est mihi epistola*.

5. The termination in *um* and Participle in *rus* is chiefly used after the Verbs *eo*, *venio*, and such like: as

I came not to call the righteous.

I came not to send peace but a sword. I go

Proficiscor paraturus vobis locum. Joh. 14:3.

I go to prepare a place for you.

Eo petitem vel petiturus libros.

I go to fetch my books.

6. Terminatio in *U* adhibetur post Adjectiva, & significat Passivè: ut

6. The termination in *U* is used after Adjectives, and signifies Passively: as

Ligant onera gravia difficiliaque portatu. Matth. 23: ver. 4.

They bind heavy burdens and hard to be born.

Multa sunt dicenda, eaque difficilia explicatu. Heb. 5:11.

Many things hard to be spoken, and hard to be explained.

Turpe dictu: horrendum visu: jucundum auditu.

Filthy to be spoken: horrible to be seen: pleasant to be heard.

Nota: Particula *To* interdum eleganter vertitur per [*ut*] cum Subjunctivô: ut

Note: The particle *To* is sometimes fitly turned into *ut* with a Subjunctive: as

Misit Filium suum, ut esset propitiatio. 1 Joh. 4:10.

He sent his own Son to be a Propitiation.

Venit mulier Samaritana, ut hauriret aquam. Joh. 4:7.

The woman of Samaria came to draw water.

Deus fidelis & justus est, ut remittat nobis peccata. 1 Joh. 1:9.

God is faithfull and just to forgive us our sins.

7. Casus sequens Infinitivum *Esse* aut *Fieri*, item *videri* & *haberi*, & similia; convenit cum proximô suo casu præcedente: ut

7. The case following the Infinitive *Esse* or *Fieri*, also *videri* and *haberi*, and such like, agrees and is the same with his next case going before: as

Tuus

G

They

Tam pater esse quam videri bonus malebat.

Non licet pueris esse negligentibus & inobedientibus.

Dedit eis potestatem, eos fieri filios Dei. Joh. 1 : 12.

Scio te esse gnarum omnium rituum. Actor. 26 : 3.

Nota : Quando dicitur, expedit vobis esse bonos & justos, tunc Accusativus convenit cum Pronomine intellecto. Nam expedit vobis esse bonos, integrè fuerit, vos esse bonos. Et sic in multis aliis, ut hîc nullâ exceptione opus sit :

8. Post Verba Sensuum (ut sunt *Audio, video, palpo, gusto, &c.*) & Affectuum, (ut sunt *gaudeo, lator, tristor, spero, existimo, puto, scio, cognosco, dico, miror & similia*) plerumque sequitur Accusativus cum Infinitivô, qui resolvi potest in Nominativum & Subjunctivum, adjectâ particulâ [*Quod :*] ut

Infinitive Mood, which may be resolved into the Nominative and Subjunctive Mood by adding the particle [quod] as

Thy father had rather be good then so accounted.

It is not lawfull for children to be negligent and disobedient.

He gave them power to become the sons of God.

I know thee to be expert in all the customes.

Note : When it is said, it is expedient for you to be good and just, then the Accusative agrees with the Pronoun understood, for expedit vobis esse bonos, it is perfectly thus, vos esse bonos, and so in many others, that there is need here of no exception.

8. After Verbs of Sense (as are *Audio I hear, video I see, palpo I handle gently, gusto I tast*) and of Affections, (as are *gaudeo I rejoyce, lator I am glad, tristor I am sorrowfull, spero I hope, existimo I esteeme, puto I think, scio I know, cognosco I know, dico I say, miror I wonder, and such like*) most commonly an Accusative follows with the

*Ego vidi & testor hunc esse
Filium Dei.* Joh. 1 : 34.

*Nos credimus & scimus te
esse Christum illum Filium Dei
viventis.* Joh. 6 : 69.

*Anunciamus vobis Deum
esse Lucem, nec tenebras in eo
esse ullas.* 1 Joh. 1 : 5.

*Per hoc novimus eum in nobis
habitare, nempe, ex Spiritu,
quem dedit nobis.* 1 Joh. 3 :
ver. 24.

I saw and bear record
that this is the Son of God.

We believe and know
that thou art that Christ the
Son of the Living God.

We declare unto you
that God is Light, and in
him is no darkness at all.

By this we know that
he dwelleth in us, by the
Spirit which he hath given
us.

De Participiis.

Concerning Parti- ciples.

1. Participia & quæ ad
Infinitivum pertinent, re-
gunt casum verborum suo-
rum : ut

*Amans fratrem suum manet
in Luce.* 1 Joh. 2 : 10.

Faciens justitiam, justus est
1 Joh. 3 : 7.

*Filius Dei apparuit destru-
cturus opera diaboli.* 1 Joh. 3 :
ver. 8.

*Abraham fretus patiente ani-
mò nactus est promissionem.*
Heb. 6 : 15.

2. Utimur communiter
duobus Ablativis, quorum
alter Nominis vel Pronomi-
nis,

1. Participles, and which
belong to the Infinitive Mood,
govern the Case of their Verbs :
as

Loving his brother he
abideth in the Light.

Doing righteousness he is
righteous.

The Son of God hath
appeared to destroy the
works of the Devil.

Abraham trusting with a
patient mind obtained the
promise.

2. We use commonly two
Ablatives, of which one is of the
Noun or Pronoun, the other

his, alter Participii est, oc- of the Participle, the particles
currentibus particulis, dum, dum while, cum when, si if,
cum, while, when, si if, quanquam although, post-
quam although, postquam quam after that, occurring,
after that: quæ omittendæ which are to be omitted: as
sunt: ut

Morante Sponsò omnes vir-
gines nictârunt. Matth. 25:
ver. 6.

Auditâ fide vestrâ in Chri-
stum Jesum & charitate in o-
mnes sanctos. Coloss. 1: 4.

Mutatô sacerdotiô, necessa-
riô quoque Legis mutatio fit.
Heb. 7: 12.

While the Bridegroom
tarryed, all the Virgins
slumbered.

Since we heard of your
faith in Christ Jesus and of
your love to all the Saints.

The Priesthood being
changed there is made also
of necessity a change of the
Law.

De TEMPORE.

Concerning TIME.

1. Ad quæstionem Quan-
do when, respondetur per
nomen temporis in Ablati-
vô: ut

Quando venisti huc? Hôc
annô: superiore mense: hâc
septimanâ: hesternô die: ho-
râ primâ.

Posterô die cernit Johannes
Jesum. Joh, 1: 29.

Horâ nonâ orabam domi-
mea. Actor. 10: 30.

Diligit omni tempore, qui
amicus est. Prov. 17: 17.

2. Ad

1. To the question When
it is answered by the Noun of
time in the Ablative: as

When camest thou hi-
ther? this year: the last
moneth: this week: ye-
sterday: the first hour.

The day following John
seeth Jesus.

At the ninth hour I pray-
ed in mine house.

He that is a friend loveth
at all times.

2. To

2. Ad quæstionem *Quamdiu* How long, respondetur long it is answered by the Noun per nomen temporis in Accusativô, interdum in Ablativô : *us*

Quamdiu fuisti hic? Tres annos: duos menses: unam septimanam: dies duos: tres horas. How long hast thou been here? three years: two moneths: one week: two days: three hours.

Jesus invenit Lazarum in monumento agere jam diem quartum. Joh. 11: 17. Jesus found that Lazarus had laine in the grave four dayes already.

Paulus mansit biennium totum in proprio conductu. Actor. 28: 30. Paul abode two whole years in his own hired house

Cælum clausum fuit tres annos & sex menses. Luc. 4: 25. The heaven was shut up three years and six moneths

Methuselah vixit nongentis sexaginta novem annis: vel nongentos sexaginta novem annos. Genes. 5: 27. Methuselah lived nine hundred sixty nine years.

De LOCO.

Nomina Urbium sine Propositione ponuntur.

Et quidem I. In Locô.

Nomina Primæ & Secundæ Declinationis Singularia, Genitivo casu apponuntur.

Pluralia verò & nomina ter-

OF PLACE.

Names of Citys are put without a Preposition.

I. In a Place.

Nouns of the First and Second Declension Singular, are put in the Genitive case.

But Plurals, and Nouns of the

tertię Declinationis, Ablative casu junguntur. *the third Declension are joyned in the Ablative case.*

Quęstio est hęc Ubi Where? *The question is here, where?*
as

Ubi es? vel ubi fuisti?

Ubi es? Where art thou? Where hast thou been?

Sum vel fui Londini: Amstelodami: Nazarethę.

I am or have been at London, Amsterdam, Nazareth.

Ubi vixisti? Venetiis, Parisiis, Athenis, Carthagine.

Where hast thou lived? At Venice, Paris, Athens, Carthage.

Hęc facta sunt Bethabara. Joh. 1: 28.

These things were done at Bethabarah..

Precatus sum ut permaneres Ephesi. 1 Tim. 1: 3.

I prayed that thou mightest abide at Ephesus.

Neque in hęc monte, neque Hierosolymis adorabitis Patrem Joh. 4: 21.

Neither on this mountain, neither at Jerusalem shall ye worship the Father.

Sancti in Christo Jesu qui sunt Philippi. Philip 1: 1.

To the Saints in Christ Jesus who are at Philippi.

II. De Locō, & Per Locum.

II. From a Place, and by a Place.

Ad quęstionem Undę from whence, & Quā by what way; respondetur in Ablativo: ut

To the question From whence? and By what way? it is answered in the Ablative: as

Undę venis? Londinō: Nazarethā: Amstelodamō.

From whence comest thou? From London: Nazareth: Amsterdam.

Judai miserunt Hierosolymis
Joh. 1: 19.

Quà ibis ? Ibo Bethphage
(*per Bethphagen*) *Hierosoly-*
nam.

The Jewes sent from Je-
rusalem.

By what way wilt thou
go? I will go by Bethpha-
ge to Jerusalem.

III. *Ad Locum.*

Ad quæstionem Quò, vel
Quorsum To a place, re-
spondetur per Accusativum:
ut

Quò vel quorsum proficisce-
ris? Londinum: Nazare-
tham: Amstelodamum: Pa-
risios.

Neque redij Hierosolymam,
sed reversus sum Damascum.
Gal. 1: 17.

Petrus venit Antiocbiam.
Gal. 2: 11.

Ita contendimus Romam.
Act. 28: 14.

Eòdem modò utimur his
sequentibus nominibus,
nempè, Domus, Rus, humus,
belli, militia: ut

Sum domi. Eo domum. Ve-
nio domò,

III. To a Place.

To the question Whither?
To what Place? is answered
by the Accusative: as

Whether dost thou jour-
ney? To London: Naza-
reth: Amsterdam: Paris.

Neither went I up to Je-
rusalem, but returned a-
gain to Damascus.

Peter came to Antioch.

So we went towards
Rome.

In like manner we use these
following Nouns (to wit) do-
mus-an house, rus the coun-
treys, humus the ground, bel-
li at warr, militia: at war-
fare: as

Sum I am, domi at home.
Eo I go, domum home. Venio
I come, domò from home.

Sum rure vel ruri. Eo rus. Redeo rure.

Sum I am, rure or ruri in the countrey. Eo I go, rus into the countrey.

*Facet } humi
Procumbit }
Tollitur humo.*

He lieth on the ground.

He is taken up from the ground.

Dicimus tantum Sum belli & militia spiritualis.

We say onely I am at war and Spiritual warfare.

Non est domi sua. Prov.

He is not at his house.

7:19.

Maria sedebat domi. Joh.

Mary sat at home.

11:20.

Die statò redibit domum suam. Prov. 7:20.

At the time appointed he will return to his own house.

De ADVERBIIIS. Of ADVERBS.

1. Adverbia Loci, Temporis & Quantitatis regunt Genitivum: ut

Volo viros orare ubique locorum. 1 Tim. 2:8.

Tantum temporis vobiscum sum? &c. Joh. 14:9.

Satis erit (panis) lactis ad cibum tuum. Prov. 27:27.

Habetis affatim librorum.

2. Propius & proximè sæpiùs Accusativum, quàm Dativum admittunt. ut

Infirmus fuit proximè mortem. Philip. 2:27.

1. Adverbs of Place, Time, and Quantity govern a Genitive: as

I will that men pray in every place.

Have I been so long time with you? &c.

There will be milk enough for thy food.

Ye have plenty of books.

2. Propius and proximè more often admit an Accusative then Dative: as

He was sick nigh unto death.

He

Movit sedem suam propius fratrem.

He removed his seat nearer to his brother.

De CONIUNCTIO. Concerning a CONJUNCTION.

1. Coniunctiones coniungunt similes casus & numeros in Declinabilibus, & similes modos & tempora in Verbis; nisi specialis quædam ratio id impediatur: ut

Regnum Dei non est esca & potus, sed iustitia & pax & gaudium in Spiritu sancto.
Rom. 14: 17.

Deus non dedit nobis Spiritum formidinis, sed roboris & charitatis & sanitatis animi.
2 Tim. 1: 7.

In Deo vivimus & movemur & sumus. Act. 17: 28.

Filij Dei non ex sanguine, neque ex libidine carnis, neque ex libidine viri: sed ex Deo geniti sunt. Joh. 1: 13.

2. Coniunctiones causales, ut, ne, quò, quin, requirunt semper Subiunctivum: ut

Iohannes venit ut testaretur de Luce illâ, ut omnes per eum crederent. Joh. 1: 7.

1. Conjunctions joyn like Cases and Numbers in words declined, and like Moods and Tenses in Verbs, unless some special reason hinder it: as

The Kingdom of God is not meat and drink; but righteousness, peace, and joy in the holy Spirit.

God hath not given to us the Spirit of fear, but of strength and love and of a sound mind.

In God we live and are moved, and have our being.

The sons of God are begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.

2. Conjunctions Causals ut, ne, quo, quin, require alwayes the Subiunctive. as

John came to testify of that Light, that all through him might believe.

*Qui dat operam Veritati,
venit ad Lucem, ut manifesta
siant opera illius. Joh. 3 : 21.*

He that doth Truth,
cometh to the Light, that
his deeds may be made ma-
nifest.

*Qui mala agit, odit Lucem,
nec venit ad Lucem, ne arguan-
tur opera ipsius. Joh. 3 : 20.*

He that doth evil, hateth
the Light, neither cometh
to the Light, least his deeds
be reprov'd.

*Non eò dico, quò mihi veniat
in dubium tua benevolentia,
neque id feci, quò tibi molestus
essem.*

I do not therefore speak
it, that I doubt of thy kind-
ness, neither have I done it,
that I should be troublesome
to thee.

I. Nota: Conjunctio *Ut*
adhibetur potissimum post
Verba Petendi, Volendi,
Jubendi, Hortandi, & quæ
Prodesse, æquum vel neces-
se esse, & his contraria, si-
gnificant, item post parti-
culas, *adèò, ita, sic, tam,*
tantum abest, &c. ut

I. Note: The Conjunction
[*ut, that*] is chiefly used after
Verbs of asking, willing, bid-
ing, exhorting, and which si-
gnify to profit, to be right or
necessary; and verbs contrary to
these, also after the particles
adèò, ita, sic, tam, tantum
abest, &c. as

*Hoc oro, ut charitas vestra
magis, ac magis exundet. Phil.
1 : 9.*

I pray, that your charity
may more and more ab-
ound.

*Precor ut idem sapiant in
Domino. Phil. 4 : 2.*

I pray that they be of the
same mind in the Lord.

*Adolescentes adhortare, ut
sint temperantes. Tit. 2 : 6.*

Young men likewise ex-
hort to be sober-minded.

*Ita Deus dilexit mundum, ut
Filium suum unigenitum dede-
rit. Joh. 3 : 16.*

God so loved the world,
that he gave his onely-be-
gotten Son.

*Mutua charitas abundat
led, ut nos ipsi de vobis glorie-
ur. 2 Theff. 1 : 4.*

*Unctio manet in vobis, nec
cesse habetis, ut quisquam do-
at vos. 1 Joh. 2 : 27.*

*Reliquum est ut aliqui in-
pœant in requiem. Heb. 4 : 6.*

*2. Quando præcedit non
dubito, non est dubium, sequi-
r Quin cum Subjunctivô :*

*Non dubito quin justum sit
ud Deum vicissim reddere
fflictionem iis qui affligunt vos.
Theff. 1 : 6.*

*Non est dubium quin fidelis
Dominus, qui stabiliet & cu-
diat vos ab illo improbo.
Theff. 3 : 3.*

*3. Post Verba Timendi,
empè, metuo, timeo, pa-
eo, vereor, &c. Ut nega-
vè significat, (pro quô &
ne non dicitur) Ne affirmati-
è: ut*

*Metuo, ut satisfacere possim
expectationi tuæ.*

*Timeo ne non impetrem peti-
um meum à patre.*

*Metuo, ne corrumpantur
men-*

Your mutuall charity ab-
oundeth so, that we our
selves glory in you.

The Anoynting abideth
in you, neither have ye need
that any one teach you.

It remaineth that some
enter into rest.

*2. When non dubito I
doubt not, non est dubium
there is no doubt, goeth before,
quin followeth with a Subjun-
ctive: as*

I doubt not but it is a
righteous thing with God
to recompense tribulation
to them that trouble you.

There is no doubt but
the Lord is faithfull, who
will estabish and keep you
from the wicked one.

*3. After Verbs of Fearing
(to wit, metuo, timeo, pa-
veo, vereor, &c.) [ut] si-
gnifies negatively, for which at-
so ne non is used, ne affirma-
tively: as*

I fear I can not satisfy thy
expectation.

I am afraid I can not get
my desire of my father.

I fear least your minds
should

mentes vestra à simplicitate in Christo. 2 Cor. 11 : 3.

should be corrupted from the simplicity that is in Christ.

Timeamus, ne videatur aliquis ex vobis illâ fuisse per tarditatem exclusus. Heb. 4 : 1.

Let us fear least any of you should seeme to come short of it.

4. *Quoniam, Quod & Ut à pueritiâ confundi solent:*

4. *Quoniam, quod and ut are wont to be confounded.*

Hoc differentia causâ annotatur; nempè, Quod valet idem ac Quia, & plurimum de re gestâ sive præteritâ, usurpatur; Ut verò valet eo fine, ob hanc causam: & potissimum in Futuris hoc adhibetur. ut

This for difference sake is Noted: viz, quod hath the signification of quia because; and is used very much concerning a thing done or past: but ut is as much as eô fine for this cause, and this is used chiefly in Futures: as

Gaudeo quod veneris.

I am glad that thou art come.

Scripti ut venires.

I have written that thou shouldst come.

Et hoc est testimonium quod vitam æternam dedit nobis Deus.

And this is the testimony that God hath given to us eternall Life.

1 Joh. 5 : 11.

Per hoc cognoscimus nos in eo habitare, & ipsum in nobis, quod de Spiritu suo dedit nobis.

Hereby know we, that we dwell in him and he in us, because he hath given to us of his Spirit.

1 Joh. 4 : 13.

Misit Filium suum, ut vivamus per eum. 1 Joh. 4 : 9.

He hath sent his Son, that we may live through him.

Scitis illum patefactum esse, ut peccata nostra tolleretur. 1 Joh. 3 : 5.

Ye know that he was made manifest that he might take away our sins.

Cum

Cum

Cum pro Quando apponi- *Cum for quando when, is*
ur interdum Indicativo: sed *put sometimes to the Indicative:*
pro Quamvis vel quoniam *but for quamvis although, or*
Subjunctivo semper adhæ- *quoniam because, it always*
ret. *cleaves to a Subjunctive.*

5. *Quòd, si, sin, vi, nisi,* 5. *Quòd, si, sin, ni, nisi,*
licet, sæpius Subjunctivum *licet, more often require a Sub-*
quàm Indicativum postu- *junctive then an Indicative: as*
ant: ut

Cum Jesus natus esset. *When Jesus was born.*
Matth. 2: 2.

Beati eritis cum vos convitiis *Blessed shall ye be when*
effecerint. Matth. 5: 11. *men shall revile you.*

Si vos manseritis in sermone *If ye shall abide in my*
meo, verè Discipuli mei eritis. *Word, ye shall be my Di-*
Joh. 8: 31. *sciples indeed.*

Palme non potest ferre fru- *The branch can not bear*
ctum à semetipso, nisi manserit *fruit of it self, except it abide*
in Vite, ita nec vos nisi manse- *in the Vine, no more can*
ritis in me. Joh. 15: 4. *ye except ye abide in me.*

De PRÆPOSITIO- NIBVS.

Concerning PRE- POSITIONS.

Præpositiones regunt suos *Prepositions govern their cer-*
certos casus. *tain Cases.*

Quædam Accusativum: *Some an Accusative: some*
quædam Ablativum: quæ- *an Ablative: some both Accu-*
sativum & Ablativum. *sative and Ablative.*

Quoniam circa Accusa- *Because about the Accusative*
tivum & Ablativum nulla *and Ablative there is no difficul-*
diffi- *ty,*

difficultas datur, hic nihil addimus: sed tantum pau- cula annotamus circa eas Præpositiones, quæ & Ac- cusativum & Ablativum re- gunt: quales sunt, *In, Sub, super, subter.*

1. Accusativum habent plerumque cum significant motum ad Locum, & re- spondent particulis *into, above, upon, about*: ut

LUX vera illuminat omnem hominem venientem in mun- dum. Joh. 1: 9.

Super quem videris Spiritum descendentem ac manentem su- per eum, hic est qui baptizat Spiritu sancto. Joh. 1: 3.

Sub finem. Sub horam coe- nae. Sub vesperam.

2. Ablativum requirunt, cum significant quietem in locô, & respondent parti- culis, *in, under*: ut

In principio erat Verbum.

In Verbo erat Vita & LUX hominum. Joh. 1: 1, 4.

Prope te Verbum est in ore tuo

ty, we add nothing here; but only note a few things about those Prepositions which govern both Accusative and Ablative: Such are, in, sub, super and subter.

1. Most commonly they have an Accusative, when they signify motion to a Place, and answer the particles *into, above, upon, about*: as

The true Light inlight- eneth every man that com- eth into the world.

Upon whom thou shalt see the Spirit descending and abiding upon him, this is he that baptizeth with the Holy Spirit.

About the end: about supper-time: a little before night.

2. They require an Abla- tive when they signify rest in a place, and answer to the par- ticles *in, under*: as

In the beginning was the Word.

In the Word was the Life, and LIGHT of men.

The Word is nigh thee

in corde tuo. Rom. 10: in thy mouth and in thy heart. 8.

Videbam te cum esses sub ficu. I saw thee when thou wast under the fig-tree. Joh. 1: 51.

Peccatum non dominabitur vobis, non enim estis sub Lege, sed sub Gratiâ. Rom. 6: 14. Sin shall not rule over you, for ye are not under the Law, but under Grace.

Catelli sub mensâ. Marc. 9: 28. The dogs under the table.

Doce me super hâc re. Teach me about this thing.

Pone librum super mensam. Lay the book upon the table.

Liber positus est, vel jacet super mensâ. The book is laid, or lieth on the table.

Avis sedet super fronde viridi. A bird siteth on a green leaf.

Discumbunt super gramine viridi. They sit down upon the green grass.

Ablativum quoque ponunt designantes motum in loco: exempli gratiâ They require also an Accusative, when they signify motion in a Place: as

Et ambulabo in illis. Exod. 9: 45. & 2 Cor. 6: 16. And I shall walk in them.

3. *Under* [*Subter*] indifferently usurpatur: ut 3. *Subter* [*under*] is used indifferently: as

Subter ficum: Subter ficu. *Subter ficum* or *ficu*, under the fig-tree.

Subter terram: subter aquis. Under the earth: under the waters.

Quoniam multæ Præpositiones præter proprias suas Because many Prepositions, besides their own proper signifi-
fi- ca-

significationes, etiam alias allumunt, placuit præcipuas hâc addere.

About Circa, quando significat *Of* aut concerning, redditur per *Circa, de & super*: ut

Disputant de, circa, super hanc rem.

Hâc super re scribam ad te

After Post, significans according to, cum relatione quâdam ad formam vel qualitatem alicujus rei, redditur per *Secundum* vel *Juxta*: ut

Induite novum illum hominem, qui secundum Deum conditus est. Ephes. 4: 24.

Nos posthac neminem novimus secundum carnem. 2 Cor. 5: 16.

Against Adversus, si respectum habeat ad certum tempus, redditur per *IN*: ut

Repetemus lectionem in crastinum diem.

Si denotat adversitatem vel contrarietatem, redditur per *adversus & contra*: ut

Contra stimulum calcitrare.

Sed

cations, assume also others; we are willing here to add the chief.

Circa About, when it signifies of, or concerning, rendered by *circa, de, and super*: as

They disput of, or concerning this thing.

Concerning this thing I shall write unto thee.

Post after, signifying according to, with a certain relation to the forme or quality of something, is rendered by *secundum* or *juxta*: as

Put ye on the new man which after God is created

Henceforth know we no man after the flesh.

Adversus against, if hath respect unto a certain time is rendered by *in*: as

We will repeat our lesson against to morrow.

If it denote adversity or contrariety, it is rendered by *adversus* and *contra*: as

To kick against the prick

Boh.

Sed post Verba motionis aut actionis redditur per Ad, vel in: ut But after Verbs of motion or action, it is rendered by ad or in: as

Ne offendas ad lapidem pedem tuum. Matth. 4:6. Least thou dash thy foot against a stone.

Among Inter, præcedente from, redditur per è, vel ex: ut Inter among, ([from] going before) is rendered by è or ex: as

Veraces defecerant ex filiis hominum. Psal. 12:2. The faithfull fail from among the children of men.

Perdes semen eorum è filiis hominum. Psal. 21:10 vel 11. Thou wilt destroy their seed from among the children of men.

Before Ante, significans in the presence of a person, redditur per Coram vel Apud. Ante before, signifying in the presence of a Person, is rendered by coram or apud

Sin autem Verbo actionem vel passionem significanti præponitur, redditur per antequam vel priusquam: ut But if it is put before a Verb signifying doing or suffering, it is made by antequam or priusquam: as

Quisquis abnegaverit me coram hominibus, Filius hominis quoque abnegabit eum coram angelis Dei. Luc. 12:8,9. Whosoever shall deny me before men, him shall the Son of man also deny before the Angels of God

Antequam Abraham existeret, EGO SUM. Joh. 8:58. Before Abraham was, I AM.

Descende priusquam moriatur puerulus meus. Joh. 4:39. Come down before my child dyc.

Dixi vobis priusquam fieret. Joh. 14:29. I have told you before it come to pass.

By

H

Per

By *Per*, denotans causam agentem vel efficientem, redditur per à, ab; interdum per è, ex, de: Sin-
causam instrumentalem, tunc vel omittitur, vel ipsâ
voce *Per* cum *Accusativô*
exprimitur.

Sed si refertur ad personam, partem vel locum aliquem, expressio fit per *ad*,
apud, *juxta*, *prope*, *propter*,
secundum: ut

Pater sedebat apud eum, prope ripam maris, habens hortos suos ad Thamesin.

For *Pro*, significat propriè loco alterius: Sed si Verbis temporis additur, vel
propositum, *finis*, aut *usus* aliqujus rei denotatur, exprimitur per *ad*, *in*, *per*: ut

Ad præsens. In præsenti. Ad, vel in usum hominis omnia creata sunt. In præsentem usum.

Super Upon, post Verba dependendi, redditur per à, ab, è, ex vel de: ut

Omnis salus nostra dependet à Christo.

Per By, denoting the doing or effecting cause, is rendered by à, ab; sometimes by è, ex, de: But denoting the cause instrumental, then it is either omitted, or expressed by that voyce *per*, with an *Accusative*.

But if it be referred to the Person, part, or some place, the expression is made by *ad*,
apud, *juxta*, *prope*, *propter*,
secundum: as

My father sat by him nigh the bank of the sea having his gardens by the Thames.

Pro For, signifys properly in the place or stead of another: but if it be added to Verbs of time, or the purpose, end, or use of something is denoted, it is expressed by *ad*, *in*, *per*: as

For the present. All things were created for the use of man. For his present use.

Super Upon, after Verbs depending, is rendered by à, ab, è, ex, or de: as

All our health dependeth upon Christ.

With Cum, significat vel comitatum vel instrumentum: Si neutrum horum, redditur per *apud*: ut

Veniemus ad eum & apud eum habitabimus. Joh. 14: 23.

Spiritus apud vos manet & erit in vobis.

Apud Deum nihil impossibile est. Luc. 1: 37.

Ut Princeps habuisti potentiam apud Deum & homines & prevaluisti. Genes. 32: ver. 28.

Of & To quas significaciones habeant, vide suprà sub Genitivô & Dativô.

Cum With, signifyeth either accompanying or the instrument: But if none of these, it is rendered by *apud*: as

We will come unto him and will dwell with him.

The Spirit abideth with you and shall be in you.

With God is nothing impossible.

As a Prince thou hast had power with God and men, and hast prevailed.

Of and To what significations they have, see before under the Genitive and Dative.

De INTERIECTIONE.

O particula Exclamandi requirit Nominativum, Accusativum & Vocativum: ut

O vir pius atque justus!

O profundas divitias tum sapientie tum cognitionis! Rom. 11: 33.

O beatum illum qui observat Legem! Prov. 29: 18.

O exigua fide praeclari! Matth. 6: 30.

OF INTERJECTION.

The particle O of exclaiming requires a Nominative, Accusative and Vocative: as

O godly man and just!

O the profound riches both of wisdom and knowledge!

O happy is he that keepeth the Law!

O ye of little faith!

CONCLUSIONIS locô
notetur duplex hæc obser-
vatio.

In stead of a CON-
CLUSION let this
double observation be
noted.

I. *Vocabula Anglica*
desinentia in ion, ty, ry,
cy, ance, ence, al, ble,
ant, ent, ous, sunt origine
Latina: paucissimis exce-
ptis.

I. English V Words
ending in *ion, ty, ry,*
cy, ance, ence, al, ble,
ant, ent, ous, are ori-
ginally Latines: very
few excepted.

Quinque priora sunt
Substantiva: Posteriora
autem Adjectiva.

The five first are Sub-
stantives: but the last
Adjectives.

1. *-ion: ut Redemption,*
Justification. Abjice literam
[n] & est Latine Redemptio,
Justificatio.

1. *-ion: as Redempti-*
on, Justification. cast a-
way the letter [n,] and it is
in Latine Redemptio, Ju-
stificatio.

2. *-ty: ut Piety, Chari-*
ty. Muta literam [y] in [as]
& est Latine Pietas, Chari-
tas.

2. *ty: as Piety, Charity.*
Change the letter [y] into
[as] and it is in Latine Pie-
tas, Caritas.

3. *-ry: ut glory, misery.*
Muta [y] in [ia] & est La-
tine gloria, miseria.

3. *-ry: as glory, misery.*
Change [y] into [ia] and it is
in Latine gloria, miseria.

Sed quatuor syllabarum
habent *-ium*, ut, *sanctuary,*
territory. Latine sanctuari-
um, territorium.

But those of four syllables
have for *-y, -ium*, as *san-*
ctuary, te.ritory. In La-
tine sanctuarium, territo-

4. *-cy: rium.*

4. *-cy:*

4. -cy: ut, Constancy, In- nocency.	muta cy, ance, & ence in tia, & est La- tinè Con- stantia, In- nocentia.	4. -cy: as, Constancy In- nocency.	change cy ance, and ence in tia, and it is in Latine Constantia Innocentia
-ance: ut Substance, Igno- gnorance.	& est La- tinè Con- stantia, In- nocentia.	-ance: as Substance, I- gnorance.	tia, and it is in Latine Constantia Innocentia
5. -ence: ut Diligence, O- bedience.	Substantia, Ignorantia, Diligentia, Obedientia.	5. -ence: as Diligence, O- bedience.	Substantia Ignorantia Diligentia Obedientia

6. al: ut Spiritual, car-
nal. Adde is, & est Latine
Spiritualis, carnalis.

6. -al: as Spiritual, car-
nal. Put to is, and it is in
Latine Spiritualis, carnalis.

7. ble: ut Sensible, vi-
sible. Muta ble in bilis, &
est Sensibilis, visibilis.

7. ble: as Sensible, vi-
sible. Change [ble] into bilis,
and it is Sensibilis, visibilis.

8. ant: ut
abundant, Igno-
rant.

8. ant: as
abundant, I-
gnorant.

9. ent: ut
Obedient, Di-
ligent.

9. ent: as
Obedient, Di-
ligent.

10. ous: ut
glorious,
precious. Inſere ſ inter o
& us, & est Latine glorio-
sus, pretiosus.

10. ous: as
glorious,
precious. Put ſ between o
and us, and it is in Latine
gloriosus, pretiosus.

II. Quando Anglicum
Passivum, Latine per De-
ponens reddendum est, tunc
verte casum illum, qui An-
glicè Ablativus esse videtur,

II. When the English
passive is to be rendered in
Latine by a Deponent, then
turn that case which in En-
glish seemes to be the Abla-

in nominativum. Verbum au- tive, into the Nominative,
tem Passivum in Activum, and the Verb Passive into
ita. tamen, ut cum Nomina- the Active, yet so, that it
tivo in numero & persona may agree with the Nomi-
conveniat. Denique varia native in number and per-
Nominativum Anglicum in son. Lastly vary the Nomi-
Accusativum & habebis ve- native in English, into the
ram constructionem. Hoc mo- Accusative, and thou shalt
do variantur & transferun- have true construction. Af-
tur sequentes sententia: ut ter this manner the follow-
 ing sentences are varied and
 translated: as

The children of Light are wickedly used & abused of the children of darknes. *The children of Light are wickedly used and abused of the children of darknes.*

The righteous is persecuted of the unrighteous. *The righteous is persecuted of the unrighteous*

Heavenly peace shall be obtained of the faithfull without end. *Heavenly peace shall be obtained of the faithfull without end.*

Si dicto modo ex Passivo in Activum variantur, constructionis exorietur If after the aforesaid manner they are varied out of the Active into the passive, the construction ariseth thus

Filii tenebrarum impie utuntur & abutuntur filiis Lucis. The children of darknes wickedly use and abuse the children of Light.

Injustus persequitur justum. The unrighteous persecuteth the righteous.

Fidelis assequetur pacem caelestem sine fine. The faithfull shall obtain heavenly peace without end.

D E P O Æ S I

sive

Scientiâ Poëticâ.

S I qui sunt, qui non delectantur Poësi, & propterea putant nos facile hoc labore supersedere potuisse: illi sciant eam non primariò propter carminum conscriptionem, sed propter rectam & genuinam vocum pronunciationem, quæ hîc traditur, additam esse. Indè etiam est quòd omnia dura & obscura verba & nomina rejecimus, aliaque intellectu & usu facilia, ut ex sequentibus patebit, substituvimus.

P Oësis est vocabulum Græcum, à verbò Ποιῆν, [Poiein,] quod facere & aliquid metricè conscribere significat. Itaque Poësis docet cognoscere quantitatem syllabarum, an sint longæ vel breves, & cognitis illis ex legitimâ vocum dispositione versus facere & conscribere.

Sunt autem syllabæ vel primæ, vel mediæ, vel ultimæ.

De PRIMIS SYLLABIS.

Primarum syllabarum quantitas octo cognoscitur modis, juxta regulas sequentes, nempe

I. Positione.

Vocalis ante duas consonantes aut duplicem, in eâdem dictione, aut in diversis, ubique positione longa est:

ut *mundus, terra, carmen; pixis, axis, gaza, agonizo.*

Excipe: Vocalis brevis ante mutam (*b, c, d, f, g, p, q, r*) sequente liquidâ (*l, m, n, r*) longa vel brevis est: ut *patris, volueris, cerebrum, poples, reslo, repleo.*

Reperiuntur tamen vocabula, quæ naturâ longa sunt & manent: ut *aratrum, candelabrum, ambulatorium.*

2. Vocali ante Vocalem.

Vocalis ante Vocalem brevis est: ut *Deus, pius, meus.*

Excipiuntur Genitivi & Dativi quintæ declinationis, tibi & inter geminum *i* longum est: ut *faciei, speciei.*

Fi in *Fio* longum est, exceptis *fierem & fieri.*

Genitivi in *ius* habent *i* commune, id est, longum vel breve, ut *unius, solius, totius, illius, ipsius.* Sed

Corripit alterius, semper producit alius.

Ehen & ohe longa sunt.

3. Diphthongô & contractione.

Omnis diphthongus & syllaba contracta longa est: ut *etas, calum: aurum, neuter.* *Bobm* pro *bovibus*, *gago* pro *epago*, *cûi* una syllaba pro *cûi*, *queis* pro *quibus.*

Sed *Pra* in compositione plurimum corripitur: ut *præse, praire, praamplus, prausus.*

4. Derivatione.

Derivativa eandem quantitatem cum primitivis habent: ut *amator, amicus, amabilis*, primam brevem habet ab *amo*. Excipiuntur, quædam longa à brevibus derivata, ut *vox, vōcis à vōco*; sic *lex, legis à lego*; *rex, regis à rego*; *humanus ab hūmo*, &c. Et quædam brevia à longis derivata, ut *dux, dūcis à dūco*; *fides à fio*; *pōsus à pōno*.

5. Com-

5. *Compositione.*

Præpositio vocis dissyllabæ addita, ostendit, (voce rectè pronuntiata) primæ quantitatem, ut *pūrus, impūrus, prōbus, imprōbus; lēgo, perlēgo; trāho, attrāho.*

6. *Præpositione.*

Præpositiones, *à, è, di, de, se, pro,* longæ sunt, ut, *amitto, egero, diligo, deduco, secubo, profero.*

Excipe, *di* breve est in *dirimo & disertus.* Pro in multis corripitur, ut, *procella, profanus, profundus, professus, protervus, pronepos, proficiscor, profiteor, profugio, profari, profectò, &c.*

Regulæ Præpositionis, ut, *ad, ab, ob, sub, re, in, ante, circum, super,* corripiuntur, si non positio impediat: ut *abeo, adeo, oteo, pereco, redeo, subeo, adaugeo.*

7. *Numerò syllabarum.*

Omne præteritum & supinum dissyllabum, primam habet longam: ut *vidi, visum, movi, motum.*

Excipe *fidi* à *findo*, *bibi*, *scidi*, *dedi*, *steti*, *tuli*, & *iium, quitum, situm, litum, datum, ratum, satum, rutum & citum* à *cio*, *cies.*

Præteritum geminatum primam brevem habet: ut *didici, tetigi, totondi, tutudi.*

8. *Autoritate & Exemplò.*

Quarum syllabarum quantitas ex datis regulis non cognoscitur, autoritate vel exemplò Poëtarum addiscenda est.

De MEDIIS SYLLABIS.

Quantitas mediarum syllabarum cognoscitur partim eâdem ratione, quâ primæ: partim ex incrementis Genitivi, atque analogiâ Conjugationum

Incrementum est, quando Genitivus superat Nominativum syllabis: ut *puer*, *pueri*; *sermo*, *sermonis*. De hâc nota regulas sequentes.

Incrementum secundæ Declinationis breve est: ut *puer*, *pueri*; *miser*, *miseri*; *socer*, *soceri*; *gener*, *generi*.

Incrementum tertiæ Declinationis *a* & *o* in nominibus Latinis, longum est: ut, *vectigal*, *vectigalis*; *sermo*, *sermonis*.

Excipe ab *a*: masculina in *al* & *ar*: ut *sal*, *salis*; *Amilcar*, *Amilcaris*; *par* cum compositis, *impar*, *imparis*, & quæ consonam ante *s* habent: ut *trabs*, *trabis*; *princeps*, *principis*. His adde, *fax*, *styrax*, *similax*, *climax*.

Excipe ab *o* neutra in *oris*, ut *corpus*, *corporis*, *tempus*, *temporis*.

Sed *qs*, *oris* longum est, ut & Comparativi, ut *majus*, *majoris*.

Similiter *a* & *o* breve est in nominibus à Græcis derivatis: ut *schema*, *schematis*; *canon*, *canonis*; *syndon*, *syndonis*.

Incrementum Genitivi in *e*, *i*, *y*, *u*, in nominibus Latinis breve est, ut *grex*, *gregis*; *acus*, *aceris*; *stips*, *stipis*; *chalybs*, *chalybis*; *fur*, *furis*; *turtur*, *turturis*.

Excipe ab *e*, Genitivos in *enis*, ut *ren*, *renis*; quibus adde, *heres*, *haredis*; *locuples*, *merces*, *quies*, *rex*, *vervex*, *præs*, *fex*, *seps*, *plebs*, *halex*.

Ab *i* excipiuntur nomina in *ix* vel *yx*, ut *felix*, *felicis*; *bombyx*, *bombycis*. Præter *histris*, *fornix*, *salix*, *calix*, *varix*, *pix*, *nix*.

Ab *u* excipiuntur nomina, quorum Genitivus desinit in *utis*, *udis*, *uris*, ut *virtus*, *virtutis*, *palus*, *paludis*, *us*, *telluris*.

Longæ quoque sunt hæ vocales in nominibus à Græcis derivatis, ut *crater*, *cratēris*; *delphin*, *delphīnis*. *æther*, *ætheris*; *ather*, *athēris*.

Adjectiva Latina in *inus* producunt penultimam: ut *indefinitus*, *matutinus*, *repentinus*.

Excipe materialia plerumque à Græcis deducta: ut *hallinus*, *myrrhinus*, *adamantinus*; quibus adde *crassus*, *pristinus*, *dintinus*, *hornotinus*, *serotinus*, *perendinus*. Quantitas mediarum syllabarum in Verbis cognoscitur ex analogiâ Conjugationum & litterâ characteristicâ finitivi. Nam *a*, *e*, *i* primæ, secundæ & quartæ Conjugationis longa sunt. *e* tertiæ conjugationis breve est, *amāre*, *docēre*, *audire*, *legere*.

De ULTIMIS SYLLABIS.

Definentia in *i*, *u*, *e*, *as*, *es*, *os*, longa sunt.

Excipe in *i* brevia, ut *nisi*, *quasi*. Longa & brevia sunt *mihi*, *tibi*, *sibi*, *ubi*, *ibi*.

In *e*, ut *lac*, *nec*, *donec*, brevia sunt. Longa & brevia sunt *fac*, *hic*, & *hoc*, neutrum.

In *as* quorum Genitivus in *ados* desinit, & Accusativi Græci Plurales tertiæ Declinationis, ut *crateras*, *as*.

In *es* tertiæ declinationis quorum Genitivus crederetur ut *seges*, *segetis*; *miles*, *militis*. Sed longa sunt *aries*, *paries*, & *pes* cum suis compositis. *Es* à *pō* Sum cum compositis corripitur, ut *potes*, *aves*..

Definentia in *a*, *e*, *b*, *d*, *l*, *n*, *r*. *is*, *us*, *t*, brevia sunt.

Excipe in *a*. Ablativum primæ declinationis, ut *musā*,

missa, penni. Et Imperativum primæ Conjugationis, *ama, lauda,* quibus adde omnia indeclinabilia, ut *contra, erga, &c.* Præter *ita, quia, puta, postea, eja,* quæ breviter via sunt.

2. In *e* excipiuntur Ablativi quintæ declinationis *specte, fide.* Item Imperativi secundæ conjugationis, *doce, mone.* item *me, te, se, ne* Adverbium.

Adverbia ab Adjectivis secundæ declinationis derivata, longa sunt; ut *doctè, pulchrè.* Præter *benè, malè, fermè, ferè* quæ semper corripuntur.

3. *Sol, sal, nil, delphin, canon, quin, non, en, fallax, ver, fur, cur, par,* cum compositis longa sunt.

4. In *is* producuntur omnes Dativi & Ablativi primæ & secundæ declinationis, ut *pennis, libris* quibus additur *is* quartæ conjugationis, ut *audis, punis.* Similiter *volò, vis, velis, nolis, malis.*

5. In *us* producuntur quæ *u* in Genitivò retinentur, ut *salus, salutis; virtus, virtutis; tellus, telluris; palus, paludis.* item monosyllaba, *mus, sus, grus, rus, thylus, plus, ius.*

Longi sunt etiam omnes casus quartæ declinationis *us*, præter Nominativum & Vocativum singularem; hujus *fructus, hi, hos & o fructus.*

In *O* desinentia, communia, id est, longa & brevia sunt; ut *homo, amo, credo.*

Excipe, Dativos & Ablativos in *O* qui producuntur, ut *Domino, Deo, Filio.*

Item Adverbia inde orta, ut *tantò, quantò, certò, idèò.* Præter *sedulò, mutuò, crebrò, serò, communi.* *Modò & quomodo* semper corripuntur.

Ego, ambo, duo, citò, scio, rectius corripuntur. Monosyllaba in *O* producuntur: ut *do, sto, & ergo* [causa.]

De PEDIBUS.

Ex Syllabarum quantitate fiunt pedes.

Pedes usitatiores sunt, duæ longæ, ut — — *den-*
gens: longa cum brevi, ut — u *panis*: vel bre-
 vi cum longâ, ut u — *amans*, *tenax*: vel longa cum
 duabus brevibus, ut — uu *scribere*, *carmina*.

Nota: Ultima syllaba cujusque versûs est longa vel
 brevis, pro arbitriô Poëtæ.

De GENERE CARMINUM.

Genera usitatiora sunt *Hexametrum* & *Pentametrum*.

Hexametrum sic dicitur, quia constat sex pedibus,
 quorum pes quintus solum habet longam cum duabus
 brevibus; sextus duas longas; reliqui habent vel duas
 longas, vel longam cum duabus brevibus promiscuè: hoc
 modô.

— — | — — | — — | — — | — uu | — —

Pentametrum sic dicitur, quia constat quinque pedi-
 bus. Dividitur quasi in duas partes, quarum prior reci-
 pit vel longam cum duabus brevibus, vel duas longas,
 promiscuè, cum syllabâ longâ: altera pars recipit tan-
 tum bis syllabam longam cum duabus brevibus, itidem
 syllabâ longa vel brevi sequente: hoc modô

— — | — — | — | — uu | — uu | —

Hoc genus rarò solum invenitur, sed plurimùm verò
 cum Hexametro subjungitur: hoc modô

*Quisquis amat Lucem, servatque oracula Christi,
 Salvas in eternò vivit amore DEI.*

COMPENDIUM
LINGUÆ
GRÆCÆ
ET
HEBRÆÆ,

IN USUM

Studioſæ Juventutis brevi &
facili methodo conſcriptum, &
editum operâ & ſtudio

J. M. *atern.*

LONDINI,

Impenſis *Benjaminis Clark* Bibliopolæ, in
arçâ, ſub nomine, *Georgii* in vico
Lombarti, 1679.

COMPENDIUM
LINGUAE
GRAECAE
ET
HEBRAEAE
IN USUM

Studiorum Juvenum brevi &
facili methodo compendiosa &
ordinata opus & methodus

J. M.

LONDINA

Responsis Benjamini Clarki Bibliopae, in
arch. sub nomine, Gougeon & Co.
Londini, 1778

TO THE READER.

Friendly Reader,

THe Declensions and Conjugations of the *Greek* Tongue and other things relating to it, chiefly necessary to be known, are here given forth to thee in a compendious Abridgment. I say compendiously. For seeing that Grammarians have ten Declensions and thirteen Conjugations, the Irregulars or Anomalo's being accepted, here thou wilt find only three Declensions and one Conjugation.

For it is very manifest to me and others by experience, who are not altogether Strangers in this study, how great trouble and discouragement the number of Declensions and Conjugations doth bring upon young Scholars, who are desirous to learn the *Greek* Tongue, so as at the first sight and entrance they look upon the difficulty to be so great that they decline the study thereof: Which also I had done, unless I had been taught and directed in a far more compendious way, by my Master: to which guidance and directions applying my mind, the love and desire in this study so increased, that I gave up my mind to it, and at the length having diligently consider'd and thoroughly weighed the Grammar Precepts or Rules, I easily perceived, that to avoid that tedious prolixity, thirteen Conjugations might fitly be reduced into one, and ten Declensions into three.

How and with what Reasons this may be performed, I shall demonstrate and shew in a few words.

It is well known, that the *Latins*, by reducing these four Terminations *a, e, ae, es*, into one and the same form, have of them made

To the Reader.

the first Declension. If therefore they in so doing have done nothing amiss or absurd, much less have I in performing the same thing with greater ease and facility.

For there, although the Terminations *a* and *e* differ or disagree among themselves in every case of the Singular, and also *as* and *es* differ in like manner; yet are they not made into two Declensions, but they have brought them under one head: But here in the Terminations *a*, *n*, *as*, *is*, only one case, that is the Genitive varieth, but the rest do fitly agree amongst themselves.

Moreover, the very first Greek Grammar Declension, because of the diversity of cases, ought to be divided into Two, seeing that Nouns in *as* do not make their Genitive in *s*, but in *a* after the *Doric* fashion, as *Θωμάς*, *Θωμά*, *Θωμά*; which division, if it should here take place, should also be used in the fifth Declension according to Grammarians, because of the notable diversity of certain cases. Which seeing it is not done, I also justly conclude, neither here ought the same thing to be done.

Being confirmed by these Arguments, of the abovesaid four Terminations reduced into one head, I make the first Declension.

The fourth Grammar Declension joyned to the third, I have reduced into one Head, and of them made the Second Declension, because, as is granted, that Declension is meer *Attick* and comes of the Third; unto which also without any difficulty it may be reduced, as I have shewn in the Annotations to the second Declension.

Now remains the fifth Grammar Declension, which here maketh the Third, to which I have reckoned the five contract Declensions, because they as Grammarians confess, arise from it, and have its Terminations when they are not contracted, so that because of Contraction, to make new Declensions, I judge it needless.

For if, that I may use the words of *Jacobus Wellerus* the German Grammarian, contraction brings forth peculiar or particular Declensions and Conjugations, therefore how many manners there are of contracting, there will be so many Declensions. *Εὐδαλον*, It must be so. But there are not only five, but more than twelve sorts of Contraction; therefore there will not be only ten, but twenty two Declensions to be set down or made by reckoning to them the Declensions of the Simples. Thus far he abovesaid. That this is agreeable to truth all will easily grant, if they thoroughly weigh the matter with me, that in all the Declensions, yea among the Particles undeclin'd

To the Reader.

clin'd are certain words which are contracted. From whence it happeneth, that Grammarians themselves, having finished the Contract Declensions, have subjoyned an Appendix to the Contract Nouns, in and under which those words are comprehended, which in all their cases are contracted, and for this cause they call them *ὁλοπαθῆν*, or whole Contracts. From all which it clearly appears that under these contracted Declensions in no wise can be comprehended all those Vocables or words which may be contracted, neither without prejudice to their own Propositions, can they firly be referred to them, much less can be declined by them.

Therefore to take away this difficulty and prolixity, I have exhibited or shewn the manner of Contracting all words in certain Rules, which being used, the Contraction of every word, under whatsoever Name or Title they be used or brought forth, will be easily performed.

The multitude of Conjugations is therefore reduced into one, because of them all there is one and the same Termination; but the diversity comes of the variety and difference of Terminations. Of which, seeing no diversity occurs, there is no need that so many Conjugations be set down, and things multiplied without necessity.

I let pass those Characteristick Letters of which that multitude of Conjugations among Grammarians do arise, seeing they do nothing but confound and hurt the wits of young Scholars.

For the Future may easily be formed of the Present, (for the forming of which so many Characteristicks come to be observed) without the knowledge and observation of them, in all the Conjugations, after one and the same manner, by using one or other observation, whereby both the multitude of Conjugations, and the difficulty of Formations is wholly taken away, and the Capacities of Children directed without all those puzzlings and goings about, by an easie and brief method, to come to the forming of Tenses.

For the forming of the Future being known, which according to this method is easily done, the other Tenses depending on it, by the very same reason, may be formed without all difficulty and tediousness.

Moreover those Tenses, which in their Terminations agree together in one, I have reduced into one Head, that hence of those eight Tenses in the Indicative Mood only four remain, and in the other Moods scarce three.

To the Reader.

I do not judge it necessary to say much concerning those three circumflected Conjugations, seeing their Termination and forming of Tenses do in no wise go off from the general Rule, unless because of the coming together of Vowels in two Tenses, only a certain contraction doth occur, which how it may be done is manifest from the Rules concerning Contraction.

The knowledge of Verbs in *μ*, which otherwise much puzzleth Children, is made so easie and shorr, that it may be perceived at the first sight, and may be learned in half an hours time.

Therefore all these hindrances being taken away, the study of the *Greek* Tongue is made both easie and pleasant. First of all, if all the Contract words be formed according to the type of Declensions and Conjugations hereafter set down, the very name of *Contraction* be set aside, lest the New Beginners be confounded and troubled in the very entrance by that variety of Contractions.

For the special Rules, and what breeds some difficulty, may better, easier, and more quickly be learned, not by Grammar, but by frequent construction and exposition of some Text or Sentence unto which exercise Lads are forthwith to be admitted, but not as is commonly used in learning Grammatical Precepts: for use is the best Master.

Friendly Reader, use this Method and afterwards judge, and if thou reapest benefit by it, thou mayst know it is that I heartily wish.

Compen-

AD LECTOREM.

Candide Lector,

HIC tibi in Compendio Declinationes & Conjugationes Linguae Graecae, aliæque circa eam scitu maximè necessaria exhibentur. Dico in Compendio. Cum enim apud Grammaticos Decem Declinationes & tredecim Conjugationes, exceptis adhuc Anomalis, inveniantur: hic tantum **TRES** Declinationes & unam Conjugationem inventurus es.

Experientiâ enim mihi aliisque, hoc in studio non omnino peregrinû, optimè constat, quantum horrorem & terrorem numerus ille Declinationum & Conjugationum Tyronibus ad Linguam Graecam discendam animum applicantibus, primo aspectu & aggressu incutiat, ut ejus difficultatem fere insuperabilem habeant & huc Linguae ultimum Vale dicant: Quod & à me factum fuisset, nisi compendiosiore quadam viâ à Praeceptore meo doctus & ductus fuisset; cujus ductui postmodum

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modum insists, amor & desiderium in hoc studium ita crevit, ut me huic penitus abderim, tandemque præceptis Grammaticorum diligenter consideratis & perpensis, facile perspexerim, quod ad amovendam illam tædiosam prolixitatem, tredecim Conjugationes ad Unam, decem autem declinationes ad Tres commodè reduci possint.

Quomodo autem & quibus rationibus hoc peragi possit, paucis nunc ostensum & demonstratum ibo.

Notum est, quod Latini, quatuor has Terminationes, a, e, as, es, in unam eandemque classẽ redigendo, primam ex iis declinationem constituerint. Si itaque illi in hoc nihil absurdi commisere, multo minus tale quid mihi idem, idque majori facilitate præstanti, imputandum erit.

Ibi enim licet Terminationes a & e ne unico quidem casu in toto singulari inter se congruant, item as & es à se invicem differant: attamen eas nequaquam in duas divulserunt, sed sub unum commune domicilium retulerunt: Hic autem in Terminationibus a, u, as, us, unicus tantum casus, Genitivus sc. variat, reliqui autem optime inter se conveniunt.

Quinimò ipsa Grammaticorum Græcorum decli-

Ad Lectorem.

declinatio prima, ob casuum diversitatem in duas divellenda esset, cum Nomina in a Genitivum non in a sed in a more Dorico formant, ut $\Theta\omega\mu\acute{\alpha}\varsigma, \Theta\omega\mu\acute{\alpha}, \Theta\omega\mu\acute{\alpha}\varsigma$. Quae divulsio, si hic locum haberet, in quintâ quôque, ut est apud Grammaticos, ob notabilem quorundam casuum diversitatem, adhibenda foret. Quod cum non fiat, idem neque hic faciendum esse, jure merito concludo.

His itaque argumentis innixus, ex supradictis quatuor terminationibus, unam in classem revocatis, Primam declinationem constituo.

Quartam Grammaticorum Declinationem Tertiæ adjunctam, unam quôque in classem redegi & ex iis Secundam declinationem confeci: Idè quod ut in confesso est, illa planè Attica sit & ex tertiâ oriatur, ad quàm etiam sine ullâ difficultate revocari potest, prout in Annotationibus ad hanc secundam Declinationem ostensum est.

Restat Grammaticorum Quinta, quæ hic Tertiam efficit, cui Declinationes quinque contractas annumeravi, quia illæ, Grammaticis ipsis consentientibus, ex eadem nascuntur, ejusque terminationibus extra contractionem gaudent, ut ita ob contractionem novas fingere declinationes, supervacaneum sit.

Ad Lectorem.

Si enim, ut Jacobi Welleri Grammatici
tujusdam Germani, verbis utar, Contractio
peculiares Declinationes & Conjugationes
parit, utique quot sunt contrahendi modi, tot
erunt Declinationes, & alior. Jam verò non
quinque sed duodecim & plures dantur con-
trahendi modi. Ergò non decem, sed viginti
& duæ annumeratis simplicibus, quin plures
Declinationes erunt statuendæ. Hucusque
ille. Hoc veritati consentaneum esse, omnibus
apertè confitendum erit, si diligenter apud se
perpendant, quod in omnibus Declinationi-
bus, imò inter particulas indeclinabiles,
dentur dictiones quædam, quæ contractionem
suscipiant. Unde evenit, quod Ipsi Gram-
matici, peractis Declinationibus contractis,
Appendicem nominibus contractis subjun-
gant in & sub quo illæ dictiones comprehen-
duntur, quæ in omnibus casibus contractio-
nem patiuntur, & hanc ob causam ab ipsis
ἀπομαρτίνονται nominantur. Ex quibus omnibus lucu-
lentissimè apparet, quod sub Declinationibus
illis contractis, nequaquam omnia vocabula
contrahenda comprehendendi, nec salvis eorum
hypothesibus ad illas referri, multo minùs
secundùm illas inslecti possint.

Hæc itaque difficultas & probixitas ut tol-
latur, modum quasi bet dictiones contrahendi
paucis

Ad Lectorem.

paucis regulis exhibui, quibus adhibitis, contractio uniuscujusque vocis, sub quocunque titulo proferatur, facile perfici poterit.

Conjugationum multitudo ad unitatem ideo revocata est, quod omnium una tantum sit terminatio: diversitas autem ex varietate & differentia terminationum pendeat, Quarum cum hic nulla occurrat, non opus est, ut tot Conjugationes constituentur & entia præter necessitatem multiplicentur.

Literas illas characteristicas, ex quibus multitudo illa Conjugationum apud Grammaticos proficiscitur, hic non moror, cum nihil aliud præstent, quam ut ingenia Tyronum confundant & obruant.

Futurum enim, ob cujus formationem tot characteristicæ observandæ veniunt, citra omnem harum notitiam & observationem facillime à Præsenti, in omnibus conjugationibus, uno eodemque modo, adhibitâ unâ vel alterâ observatione, formari potest; quâ & multitudo Conjugationum & difficultas Formationis penitus tollitur; captusque puerorum citra omnes anfractus & ambages facili & brevi methodo ad acquirendam sibi Temporum Formationem, dirigitur.

Cognitâ enim Formatione Futuri, quæ secundum hanc methodum perfacilis est, reli-

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qua tempora inde dependentia, una eademque ratione absque omni difficultate & tædio formari possunt.

Quinimò ipsa Tempora, quoad terminationem sibi invicem consonantia, in unam redegi classem, ut hinc ex Octo illis temporibus, in Indicativo tantum Quatuor, in reliquis autem modis vix Tria residua maneant.

De tribus illis Conjugationibus circumflexis multa dicere haud necessarium esse arbitror, cum earum terminatio & temporum formatio, nullo modo à norma generali recedat: nisi quod ob concursum Vocalium in duobus tantum temporibus, Contractio quædam occurrat, quæ, quomodo fiat, ex Regulis de Contractione datis, innotescit.

Cognitio Verborum in ea, quæ alias Tyronibus multum negotii facessit, methodo hæc adeo perfacilis & brevis redditur, ut unico intuitu perspicui possit, & vel semi-hora ad acquirendam eorum notitiam sufficiat.

Omniibus itaque his obstaculis remotis, Studium Græcæ Linguae & facile & jucundum redditur. Inprimis, si ad Typum Declinationum & Conjugationum infra exhibitum, omnes dictiones contractæ, suppresso vel nomine contractionis, formantur, ne Incipientes in ipso limine, varietate illâ
Con-

Ad Lectorem.

Contractionum confundantur aut obruantur.

Regulae enim speciales & quae aliquam difficultatem pariunt, non ex Grammatica, sed creberrimâ constructione & expositione Textûs, ad quod exercitium Pueri statim admittendi; non autem ut vulgo fit, in ediscendis præceptis Grammaticis detinendi sunt; melius, facilius & accuratius addisci possunt. Usus enim optimus Magister.

Utere hac methodo, Candide Lector, & postmodum iudica. Si verò quid emolumenti exinde Tibi accesserit, Scias, idem esse, quod cordiculus exopto.

J. M.

COM-

(1)

Compendium Græcæ Linguae.

CAPUT I.

De LITERIS.

GRÆCI numerant viginti quatuor literas.

A	Α α	Alpha,
b	Β β	Beta,
g	Γ γ	Gamma,
d	Δ δ	Delta,
e brevis	Ε ε	Epsilon,
z	Ζ ζ	Zeta,
e longum	Η η	Eta,
th	Θ θ	Tbeta,
I i	Ι ι	Iota,
e k	Κ κ	Kappa,
l	Λ λ	Lambda,
m	Μ μ	My,
n	Ν ν	Ny,
x	Ξ ξ	Xi,
o parvum	Ο ο	Omicron,
p	Π π	Pi,
r	Ρ ρ	Rho,
s	Σ σ	Sigma,
t	Τ τ	Tau,
y, u	Υ υ	Ipsilon,
ph	Φ φ	Phi,
ch	Χ χ	Chi,
ps	Ψ ψ	Psi,
o magn.	Ω ω	Omega.

Hæ

Hæ Literæ dividuntur in Vocales & Consonantes :

Vocales sunt Septem, α, ε, η, ι, υ, ο, ω.

Harum duæ tantummodò sunt longæ, ut η & ω; duæ tantummodò breves, ε, ι; & tres ancipites, simul longæ & breves, ut, α, ι, υ.

Ex his vocalibus constituuntur Dipthongi, cæq; sunt

Propriæ, ut αι, αυ, ει, ευ, οι, υι.

vel

Impropriæ, ut, φι, ψι, ϖι, ϗι, ου, αυ.

Consonantes sunt reliquæ Septendecim, quæ dividuntur in

1. *Mutas*, quæ nihil soni a seipsis habent, aut saltem obscuriori sono pronunciantur, ut, β, γ, δ; π, κ, τ; ϑ, χ, θ. Ex quibus π, κ, τ, dicuntur Tenuēs; β, γ, δ, Mediæ; ϑ, χ, θ, Aspiratæ.

2. *Liquidas*, quæ post mutam in eadem syllaba positæ liqueſcunt, hoc est, vim suam amittunt, ut λ, μ, ν, ρ.

3. *Duplices*, quæ valorem duarum literarum habent, ut ζ, ξ, ψ. ζ valet σδ, ut σσεαγισδω quod scribitur σσεαγισω, obſigno. ξ valet vel γσ, ut ἀρεπξ, rapax, hinc facta resolutione fit ἀρεπαγσ, in Genitivo ἀρεπαγθ.

Vel κσ, ut δωρεαξ, pedius, quod patescit ex Genit. δωρεακθ.

Vel χσ, ut ἐπιξ, pilus, ut apparet ex Genit. πεικδς.

Ψ valet vel πσ, ut ὤψ, vultus, hinc in Genit. ὠπδς.

Vel βσ, ut φλεψ, vena; hinc in Gen. φλεβδς.

Vel φσ, ut καλήλιψ, scala, hinc in Gen. καλήλιφθ.

Hæc omnia diligenter observanda sunt, quia eorum multus & in Nominibus & Verbis est usus. Ubi cunq; enim βσ, πσ, φσ, concurrunt, loco eorum duplex hæc ↓ adhibenda est. Loco γσ, κσ, χσ, adhibenda est ξ.

Loco

Loco $\epsilon\delta$ assumenda est ζ , quod tamen rarissime occurrit.

De *Mutarum* mutatione hæ regulæ observandæ veniunt.

1. *Tenuis Tenuem, Media Mediam, Aspirata Aspiratam*, immediatè in unâ syllabâ ante se requirit. Unde si Aspiratam præcedit Tenuis vel Media; Tenuem Aspirata, &c. mutanda illa est, ut $\lambda\epsilon\lambda\epsilon\chi\lambda\alpha$ pro $\lambda\epsilon\lambda\chi\lambda\alpha$. $\tau\acute{\epsilon}\nu\eta\eta\alpha$ pro $\tau\acute{\epsilon}\nu\eta\alpha$. $\epsilon\pi\acute{\iota}\phi\eta\lambda\omega$ pro $\epsilon\pi\acute{\iota}\phi\eta\lambda\omega$. $\epsilon\zeta\eta\mu\epsilon$ pro $\epsilon\pi\eta\mu\epsilon$, ex $\epsilon\pi\eta\alpha$, *septem*.
2. Quando duæ Aspiratæ in diversis syllabis ejusdem dictionis conveniunt, alterutra earum mutatur in similem tenuem, sc. ϕ in π , χ in κ , θ in τ , hinc pro $\theta\rho\iota\kappa\epsilon\varsigma$ est $\tau\epsilon\iota\kappa\epsilon\varsigma$, à Nominat. $\theta\rho\iota\chi$, *capillus*; pro $\phi\acute{o}\rho\alpha\kappa\alpha$ est $\pi\acute{\iota}\rho\epsilon\kappa\alpha$, à $\phi\acute{\alpha}\rho\acute{\iota}\zeta\omega$, *ediffero*; $\pi\acute{\iota}\phi\eta\tau\iota$ pro $\pi\acute{\iota}\phi\eta\tau\iota$; $\pi\acute{\iota}\delta\eta\iota$ pro $\pi\acute{\iota}\delta\eta\iota$.

Nota: Mutans quando perit, vel aliud quoddam intercedit, mutata redit; ut $\theta\rho\iota\chi$ $\tau\epsilon\iota\chi\epsilon\varsigma$, $\theta\rho\iota\chi\iota$, $\eta\tau\acute{\epsilon}\rho\omega$, *nutrio*, $\theta\rho\acute{\iota}\psi\omega$, *nutriam*; $\epsilon\mu\acute{\iota}\nu\omega$, $\epsilon\pi\acute{\iota}\mu\omega$, &c.

Circa *Lectionem* observa has sequentes regulas:

1. Ante γ , κ , ξ , χ , legitur ut ν , ut $\alpha\gamma\gamma\epsilon\lambda\epsilon$ sonat *angelus*, non *aggelus*. $\lambda\acute{\upsilon}\gamma\chi$ sonat *lynx*, non *lygs*. $\pi\epsilon\phi\alpha\sigma\tau\alpha$ *pephanca*, *apparui*; $\epsilon\sigma\chi\epsilon\varsigma$ *enchos*, *basta*.
2. Omnis dictio incipiens à vōcali vel diphthongo, vel litera ϵ assumit, vel Spiritum tenuem (') ut $\epsilon\gamma\omega$, *ego*; vel Asperum (') qui idem valet quod b apud Latinos, ut $\alpha\gamma\epsilon$ *bagios*, *Sanctus*; $\rho\acute{\alpha}\epsilon\delta\epsilon\varsigma$, *virga*, $\pi\acute{\iota}\phi\omega$, *porro*.

Accentus, quibus syllaba aliqua in pronuntiatione, vel attollitur, vel deprimitur, sunt Tres.

Acutus (') *Gravis* (') *Circumflexus* (").

Acutus

Acutus ponitur in ultimâ, ut *Θεός*, *Deus*; penultimâ, ut *λόγος*, *verbum*; antepenultimâ, ut *ἄνθρωπος*, *homo*.

Gravis scribitur in ultimâ, ut *τιμή*, *honor*.

Circumflexus tantum ultimam & penultimam syllabam occupat, ut *ποιῶ*, *facio*, *σῶμα*, *corpus*.

Quo Accentu hæc vel illa syllaba notanda sit, imprimis ex Regulis sequentibus patebit.

1. In Poly syllabis ultimâ brevi acuitur antepenultima, ut *ἄνθρωπος*.
2. Ultimâ existente longâ acuitur penultima, ut *ἄνθρωπος*.
3. In dissyllabis prior naturâ longâ, sequente brevi, circumflectitur, ut *σῶμα*, *corpus*; *καίσις*, *vocatio*; *οἶκος*, *domus*.
4. Brevis ante finalem longam acuitur, ut *λόγος*, *sermonis*.
5. Brevis ante finalem brevem, aut longa ante finalem longam acuitur, ut *λόγος*, *sermo*; *ἄνθρωπων*, *hominum*.
6. Dictio Monosyllaba, naturâ longâ, circumflectitur, ut *φῶς*, *lux*; *νῦς*, *mens*. (Naturâ longæ sunt *η* & *ω*, & omnes diphthongi.)

Excipe, diphthongi finales *αι* & *οι* nullâ sequente consonâ in eadem syllabâ accentuum ratione pro brevibus habentur, ut *ἄνθρωποι*, *homines*, *πύθομαι*, *verberor*; præter *ποιήσαι*, *ποιέοι*, & similibus.

7. Dictio Monosyllaba brevis aut positione longâ acuitur, ut *ὅς*, *qui*; *ἄλς*, *sal*.

C A P. II.

De Vocibus Declinabilibus.

Voces Declinabiles sunt, quarum Terminatio flecti potest ab una Terminatione in aliam.

His Grammatici communiter præmittunt Articulum δ , η , $\tau\delta$, qui in Græcâ Linguâ usitatissimè discernendi sexûs causâ adhibetur: aliàs significationem vocis non mutat.

Declinatur verò sic :

Masc. δ , $\tau\tilde{\epsilon}$, $\tau\tilde{\eta}$, $\tau\delta\gamma$. $\delta\iota$, $\tau\tilde{\omega}\gamma$, $\tau\omega\iota\varsigma$, $\tau\omega\varsigma$.

Fem. η , $\tau\tilde{\eta}\iota$, $\tau\tilde{\eta}$, $\tau\tilde{\eta}\gamma$. $\eta\iota$, $\tau\tilde{\omega}\gamma$, $\tau\tilde{\omega}\iota\varsigma$, $\tau\omega\varsigma$.

Neut. $\tau\grave{\alpha}$, $\tau\tilde{\epsilon}$, $\tau\tilde{\eta}$, $\tau\grave{\alpha}$. $\tau\grave{\alpha}$, $\tau\tilde{\omega}\gamma$, $\tau\omega\iota\varsigma$, $\tau\omega$.

Articulus postpositivus $\delta\iota$, η , $\tau\delta$, respondet *Latinorum* Pronomini, *qui, quæ, quod*, ac declinatur ut præcedens δ , η , $\tau\delta$, nisi quod τ ubique abjiciendum sit, ut $\delta\iota$, η , $\tau\delta$. δ , η , $\tau\delta$, &c.

Nota, Dualis (ut vulgo vocatur) hac & ubique in Compendio hoc omittitur, quia in *N. T.* quod sciam, non occurrit.

Tabula

Tabula siue Norma secundum quam omnes voces simplices & contractæ dirigi possunt, est hæc.

Declin. I.			II.		III.	
Fœm.			Masc.	Neut.	Masc.	Fœm. Neut.
α, η, ι			ης, ας	ος, ον	υς, υς, υς	ης, σ, ω, α, ι, υ
Sing.	ης		υ	ος	ος (Atticè εως.)	
	αυ, ηυ.		ον	ον	α (nit in ις, ις, ας, υς.)	
	α, η.		α	ον	α interd. si vox desin-	
					coincidit cum I. casu.	
Plur.	αι		οι,	α	Neut. α	
	ων		ων		ων	
	αις		οις		οις	
	ας		υς		ας	
	α		οι,	α	ας	

Eorum eandem qui Exemplis delectantur, ea hic apposita sunt.

Principium, aper, sermo, arbor, Pastor, urbs, corpus.				
N. Ἀρχὴ, χλένη, λόγος, δένδρον	Ποιμὴν, πόλις, σῶμα			
G. ἀρχῆς, χλένης, λόγου, δένδρου	ποιμένος, πόλιος, σώματος			
D. ἀρχῇ, χλένῃ, λόγῳ, ὦ	ποιμένι, πόλῃ, σώματι			
Ac. ἀρχήν, χλένην, λόγον, ὄν	ποιμένα πόλιν, σῶμα			
Voc. ἀρχὴ, χλένη, λόγε, ὄν	ποιμέν, πόλι, σῶμα			
N. ἀρχαί, χλέναι, λόγοι, α	ποιμένες, πόλεις, σώματα			
G. ἀρχῶν, χλένων, λόγων, ὠν	ποιμένων, πόλῃων, σώματων			
D. ἀρχαῖς, χλέναις, λόγοις, οἰς	ποιμέσι, πόλισι, σώμασι			
Ac. ἀρχαίς, χλέναις, λόφοις, α	ποιμίαις, πόλιας, σώματι			
Voc. ἀρχαί, χλέναι, λόφοι, α	ποιμίνες, πόλιες, σώματα			

Ἀνηνοία

Annotations.

Ad declinationem primam.

1. Nomina desinentia in *δα, δα, ρα, &c* quæ vocalem vel diphthongum, ante *a* habent, retinent illud *a* in toto singulari; ut *φιλία, amicitia, φίλας, φίλᾱ, φίλᾱν. ἡμέρα dies, ἡμέρας, ἡμέρᾱ, ἡμέραν. Μάρδα, μάρδας, &c.* quibus adde *δωμάς, δωμά, ᾱ, ᾱν, &c* similia.
2. Desinentia in *ος* abijciunt *σ* in Vocativo: in *ης* autem & composita à verbis *μερῶ, πωλῶ, τρέω*, mutant *ης* in *a*; ut *μαθητής, discipulus, μαθητᾱ, discipule: ἐργάτης, operarius, ἐργάτα. Βιβλιοπώλης, βιβλιοπώλα.*

Ad secundam Declinationem.

Huc referenda est Quarta vulgò dicta declinatio sub terminationibus *ος* & *ων*, quæ communi Grammaticorum consensu planè Attica est, raióque usurpatur, & oritur ex terminatione *ος* & *ον* hoc modo: *ο* mutatur ubique in *ω*. *ι* [iota] si adfuerit, subscribitur punctulo quodam, *υ* verò abijcitur, & Vocativus similis est nominativo. Observatione hâc adhibitâ non opus est speciali quadam declinatione; omnes enim casus desinunt in *ω* sequente; vel *υ*, vel nudè absque illis.

Ad Declinationem tertiam.

Nomina in *ις* vel *ις*, item in *εις* & *ις*, quæ Vocalem habent ante *ος* (Atticè *εος*) in Genitivo, abijciunt *σ* in Vocativo; ut *πόλις, πόλι· βασιλεὺς Rex, βασιλεῦ. (Sic παῖς puer, παῖ· γυναῖς mulier, γυναῖ.)* Et ab hoc Vocativo fit Dativus pluralis in *σι*; ut *πόλισι, βασιλεῦσι.*

Nota; *δ, τ, θ, γ* ante *σι* in Dativo plurali ejiciuntur;

ut pro σώμασι dicitur σώμασι, pro λαμπάσι dicitur λαμπάσι, pro ἑλλωσι dicitur ἑλλησι, pro ὄρνιθσι dicitur ὄρνιθσι, αὐθις.

Sin autem ejectis illis, syllaba penultima Dativus pluralis brevis evaderet, denuò producenda est, addendo i ad ε, υ ad ο, ancipites autem (α, ι, υ,) producendo; ut πρῶθις verberatus, facit πρῶθισι pro πρῶθις; ex πρῶθις πύλων verberans, facit πύλωνισι pro πύλωνισι; ex πύλωνισι. Ex ἰσάνησι fit ἰσάνησι, ex ζῶντων fit ζῶντων.

Sequentia habent α ante σι; ut παῖς, παῖς (παῖς) παῖς. μήτηρ, μητέρας. ἀνὴρ, ἀνὴρ (ἀνδρὸς) ἀνδρῶν. θυγάτηρ filia, θυγατέρας, &c.

De CONTRACTIONE.

Declinationes Contractæ, quarum aliàs quinque numerantur, pertinent secundum methodum hanc, ad tertiam declinationem: (quæ apud Grammaticos quinta est, ex quâ, ipsis fatentibus, Declinationes contractæ nascuntur) gaudent enim eadem terminatione & inflexione, exceptis illis desinentibus in ω & ως, quæ pluralem formant in secunda declinatione; ut αἰδώς, pudor, in plurali αἰδῶσι, αἰδῶν, &c.

Contrahuntur autem omnia Nomina tertiæ declinationis, quorum Genitivus habet vocalem ante σι, & verba in ἔω, ἄω, ὄω. Contractio enim fit ad evitandum vocalium concursum.

Observa hinc

1. Desinentia in ις, ι, υς & υς per σι in Genitivo declinata, Dativum singularis numeri, Nom. Acc. & Voc. pluralis tantum contrahere. Neutra pluralia ab

ab his formata non contrahuntur; ut ὀξεία, *acuta*; ἡδύα, *suavia*.

2. Verba in ὦ, si post contractionem monosyllaba evaderent, contractionem non admittere.

Fit verò Contractio, quando prior Vocalis est vel α, vel ε, ι, ο, υ; de quibus nota & observa cū in Nominibus tum Verbis sequentes has directiones, quibus tam Declinationum quàm Conjugationum numerus minuitur & omnis difficultas exinde orta tollitur.

α sequente ο vel ω contrahitur in ω. *Iota*, si adfuerit, subscribitur. Aliā autem vocali quacunque contrahitur in α, *Iota* subscripto. Exempla sint κίρας, *cornu*, & γαλάω, *rideo*.

ε sequente Vocali longā vel diphthongo, in illam longam vel diphthongum contrahitur; e.gr. ἑυσιβείων contr. εὐσιβῶν. Καλέω contr. κελῶ.

Nota, ε sequente αι in verbis contrahitur in η, ut ex τῷ πῆσαι ejecto σ fit τῷ πῆσαι, contractè τῷ πῆ.

εε, εα, εῖ mutantur in η; εο in υ; ut ἀληθεία contr. ἀληθεῖς. ποιέμεν contr. ποιεῖμεν. ἀληθείας contr. ἀληθειῶς.

In Nominibus autem, εε & εα nullā sequente consonā mutantur in η; ut ἀληθεία contr. ἀληθεῖ. ἀληθεῖς contr. ἀληθειῶς.

Iota sequente Vocali quacunque contrahitur in ι; ut πόλις contr. πόλις.

οο, οε, ου contrahuntur in υ; ut αἰδῶ contr. αἰδῶς. ἐχρύς contr. ἐχρύς.

ο sequente *Iota* sive nudè, sive in diphthongo, contrahitur in οι; ut αἰδοῖ contr. αἰδοῖς. χερύς contr. χερύοις.

Excipe, Infinitivus $\delta\epsilon\iota\gamma$ contrahitur in $\epsilon\gamma$, quod imitantur Nomina in $\delta\epsilon\iota\varsigma$; ut $\chi\epsilon\upsilon\zeta\delta\epsilon\iota\gamma$ contr.

χαυζῶν· πλακῶεις contr. πλακῶς.

o sequente η, α, ω contrahuntur in ω ; ut $\alpha i \delta \alpha$ contr.

αἰδῶ· χρυσῶν contr. χρυζῶ.

Nota, ὅτι in Accus. plur. contrahitur in *us* ; ut μέζους
contr. μέζους, maiores.

u sequente a & a contrahitur in u; ut $\iota\chi\delta\upsilon\epsilon$, contr:
 $\iota\chi\delta\epsilon$, *piscer*.

Syllaba contracta, si Acutus in illâ ante contractionem fuerit, circumfleâitur; ut ἀλῆσις contr. ἀλῆσις. ποίεω contr. ποιῶ.

De ADJECTIVIS.

Adjectiva sunt vel trium, vel duarum, vel unius terminationis.

Trium terminationum definunt,

m. f. n.

1. In *os*, *u*, *ov*. Desinentia in *os* præcedente vocali vel *pos* habent in fœminino *a* loco *u* ; ut *ἀνθος*, *sanctus*, *ἀγία*, *ov*. *ἐχθρὸς* inimicus, *ἐχθρά*, *ov*.

ἀλλ' οὐ, αὐτὰς, ὁκνεῖν οὐ, ἔτ' οὐ faciunt Neutrum in ο.

m. f. n.

2. In ας, αζα, αν. Excipe μέλας niger, facit μέλαινα,
hic τίλας, miser, μέγας magnus, facit μεγάλη, μέγα.

m.	f.	n.
1	1	1
2	2	2
3	3	3
4	4	4
5	5	5
6	6	6
7	7	7
8	8	8
9	9	9
10	10	10
11	11	11
12	12	12
13	13	13
14	14	14
15	15	15
16	16	16
17	17	17
18	18	18
19	19	19
20	20	20
21	21	21
22	22	22
23	23	23
24	24	24
25	25	25
26	26	26
27	27	27
28	28	28
29	29	29
30	30	30
31	31	31
32	32	32
33	33	33
34	34	34
35	35	35
36	36	36
37	37	37
38	38	38
39	39	39
40	40	40
41	41	41
42	42	42
43	43	43
44	44	44
45	45	45
46	46	46
47	47	47
48	48	48
49	49	49
50	50	50
51	51	51
52	52	52
53	53	53
54	54	54
55	55	55
56	56	56
57	57	57
58	58	58
59	59	59
60	60	60
61	61	61
62	62	62
63	63	63
64	64	64
65	65	65
66	66	66
67	67	67
68	68	68
69	69	69
70	70	70
71	71	71
72	72	72
73	73	73
74	74	74
75	75	75
76	76	76
77	77	77
78	78	78
79	79	79
80	80	80
81	81	81
82	82	82
83	83	83
84	84	84
85	85	85
86	86	86
87	87	87
88	88	88
89	89	89
90	90	90
91	91	91
92	92	92
93	93	93
94	94	94
95	95	95
96	96	96
97	97	97
98	98	98
99	99	99
100	100	100

3. In *ος, εσα, υς*. Excipe *εις, υνυς*, cum compositis suis faciunt in foemino *μία*; ut *εις, μία, εν*. sic *εις, εις, εις*, &c.

m. f. n.

4. In vs, αα, υ. Εξείρε πολὺς, *multus*, πολλή, πολὺ.

Defi-

Definentia in *es, η, α, ον* declinantur in 1 & 2: reliqua in 3 declin.

Duarum terminationum sunt definentia in
m.f. n.

1. *ην & εν*. 2. *ης & ες*. 3. *ις & ι*. 4. *ων & ον*.
5. *ως & ων*. 6. *ις & υ*. 7. *ες & υν*.

Prior terminatio est generis Masc. & Fœm. posterior gen. Neut. Inflexio eorum fit in tertia declinatione.

Unius terminationis sunt definentia in *αρ & αξ*, quæ in tertia declinatione inflectuntur.

Cum *Adjectivorum* significatio augetur vel minuitur, additur *τερος* & *τατος*; ut *πραῖος*, *mansuetus*, *πρότερος*, *mansuetior*, *πρότατος*, *mansuetissimus*.

Si penultima brevis est, mutatur *ο* in *α*; ut *σοφός*, *sapiens*, *σφώτερος*, *σφώτατος*. Excipe *κνῖς* *vacuus*, & *στενός* *angustus*.

Reliqua assumunt has terminationes; utpote, 1. *α*, *ἀντερος*, *ἀντατος*. 2. *ις*, *ίων*, *ιςος*, vel *ὑτερος*, *ὑτατος*. 3. *ις*, *ης*, *ων* faciunt *ἑτερος*, *ἑτατος*.

Ab his inprimis excipiuntur sequentia; ut *ἁγαθός* *bonus*, *βελτίων*, *κρείττων*, *ἀμείνων* *melior*, *βέλτιστος*, *κράτιστος* *optimus*.

Κακός *malus*, *κακίων*, *χείρων* *pejor*, *χάκιστος*, *χείετος* *peffimus*.

Μικρός *parvus*, *ἐλάττων*, *ἥττων* *minor*, *ἐλάχιστος*, *ἥκιστος* *minimus*: dicitur quoque *μικρότερος* *minor*, *μικρότατος* *minimus*.

Μέγας *magnus*, *μείζων* *major*, *μέγιστος* *maximus*.

Quoniam inter *Pronomina*, ut vulgò vocantur, ἐγὼ *ego*, σὺ *tu*, & ἑ *sui*, à generali regula defleunt, ea hic adduntur.

Sing.	ἐγὼ, <i>ego</i>	Σὺ, <i>tu</i>		Reliqua sequuntur normam declinandi suprà exhibitam, ut
	ἐμῆ - μῆ	σῆ	ἑ, <i>sui</i>	
	ἐμοὶ - μοὶ	σοὶ	οἶ, <i>sibi</i>	ἑ <i>τοῦ</i> , αὐτῇ, ἑ <i>τῷ</i> .
	ἐμὲ - με	σέ	ἑ, <i>se</i>	τέτε, ταύτης, τέτε, &c.

Plur.	ἡμῶν, <i>nos</i>	ὑμῶν, <i>vos</i>	σφῶν	Quòd μῆ, μοὶ, με cum quibusdam aliis Accentum amittant aut in præcedens vocabulum rejiciant, docebitur infrà in Syntaxi.
	ἡμῶν	ὑμῶν	σφῶν	
	ἡμῶν	ὑμῶν	σφῶν	
	ἡμῶν	ὑμῶν	σφῶν	

C A P. III.

De Vocibus Actionem vel Passionem significantibus, sive ut vulgò dicitur, de Verbis.

GRÆCI temporibus in linguâ Latinâ usitatis, adjungunt Aoristos (sive Indefinita tempora) ita dictos, quia nullam certam temporis definitionem habent, an actio vel passio paulò an multò ante præterierit,

terierit, habentque aliàs significationem Præteritorum, quorum loco sæpissimè adhibentur.

Præfigunt quoque Præteritis & Indefinitis (Aoristis) Augmentum, quod in Aoristis & Imperfecto extra Indicativum denuò abjicitur.

Quoniam autem illud Augmentum non semper idem est, hæc notanda veniunt.

I. Verbis ab unâ simplici consonante incipientibus in Imperfecto & Indefinitis loco augmenti e præponitur, & sic syllabâ augentur.

In perfecto autem ad e assumitur prima consona Præsentis, nisi illa sit duplex, vel σ sequente aliâ consonante quacunque: sin autem una ex his tribus, nempe ϕ , χ , ψ fuerit, tunc ϕ mutatur in π : χ in γ : ψ in τ . Et hinc Perfecto à consonante incipienti in Plusquamperfecto adhuc aliud e præfigitur; ut

βλέπω *video*, ἔβλεπον, ἔβλεψα, βέβλεφα, ἐβέβλεπον.

Excipe

σπείρω *semino*, ἔσπειρον, ἔσπειρα, ἔσπειρα, ἐσπάρκειν.

ψάλλω *cano*, ἔψαλλον, ἔψηλα, ἔψαλλα, ἐψάλλειν.

II. Verba à Vocali vel Diphthongo mutabili incipientia, mutant illas hoc modo:

α	mutantur in	{	ἀκούω <i>audio</i> , ἤκουον, ἤκουσα, ἤκουχα, ἤκούκειν.
ε			ἐλεέω <i>misereor</i> , ἠλέεον, ἠλέεσα, ἠλέηχα, ἔλεε.
ο			ὀνομάζω <i>nomino</i> , ὠνόμαζον, ὠνόμαζα.
αι			ῥ, αἶρω <i>tollo</i> , ἤρον.
ω			οὐ, αὐλίζω <i>tibiā cano</i> , ἠύλιζον.
φ			φ, οἰκῶ <i>habito</i> , ὦκον.

Et hoc Augmentum, in omnibus temporibus augmentandis, idem est.

In reliquis Verbis ab alia vocali vel diphthongo incipientibus, planè nulla fit mutatio.

Quædam ab *ε* incipientia, illud non in *η* mutant, sed augment addito *Iota*, primaria hæc sunt. ἔχω habeo. ἔχον: ἔγω dico, ἔπον: ἔλω & ἔλω traho, ἔλον, ἔλκον: ἔγω, ἔγωζω serpo, ἔρπον, &c.

E ante *ο* non mutatur, sed in *ω* vertitur; ut ἑορτάζω, ἑορτάζω, festum celebroy.

Plurima ab *οι* incipientia, in primis verò ex οἶνος & οἶκος composita augmento carent.

III. Verba composita cum Præpositione, si per illam significatio vocis mutatur, augmentur in medio, inter verbum & præpositionem, aliàs ab initio; ut καταγινώσκω condemnō, κατεγίνωσκον. παρῆκω, παρήκον.

Idem fit in compositis cum *δυσ* & *ευ*; ut δυσπαρίστω displiceo, δυσηέσεν. ευεργετώ benefacio, ευεργάτεν.

De Formatione Temporum, & quidem I. VOCIS ACTIVÆ.

Præsens est thema & fundamentum, à quo præcipua tempora formantur.

Imperfectum formatur à Præsenti, mutando *ω* in *ον*, & præponendo augmentum; ut ἀ βλέπω video, fit ἔβλεπον, ἀ ακέω ἄκειον.

Indefinitum secundum (Aoristus 2.) formatur ab Imperfecto, manente eadem terminatione & augmento: ita tamen, ut, si duæ consonantes in penultima adfuerint, posterior abjiciatur; ut ἀ ἔπαπρον verberabam, fit ἔπαπον; ἀ ἔψαλλον fit ἔψαλον.

Sin *η* & *ω* in penultima adfuerint, mutantur in *α*: in *αι*, *αυ*, *ου* abjicitur, & *υ*: in *η* & *ου* abjicitur *ε*; ut ἀ ἔλκεον accipiebam, fit ἔλασον. ἔρωρον nutriebam, facit

facit ἔτρενον. ἔκμαον ἠρεbam, ἔκμαον. ἤκμαον audiebam, ἤκμαον.
ἔλειπον relinquebam, ἔλειπον.

Excipe Dissyllaba in λω, μω, νω ρω quæ pro σ capiunt α; ut ἀπείρω, ἔπαρην, ἔπαρην. Sic σέλλω mitto, ἔσπαλον. νέμω distribuo. δέρω, ἔδαρην.

Futurum Primum formatur à Præsenti, inserendo σ ante ω; ut ἀκίσσω, ἀκίσσω audiam. θύω sacrifico, θύσω. αἰνέω laudo, αἰνέσω. πῖθημι pono, θήσω ex θέω. δίδωμι, δώσω, δώσω ex δέω.

Ita tamen, quod tunc concurrentes binæ πσ, βσ, ρσ, coalescant in unam ejusdem valoris duplicem ↓. γσ, κσ, χσ autem in ξ. Hinc pro βλέπω scribitur βλέψω: pro λίσσω, λέξω: pro πλέκω scribitur πλέξω. Vide superius fundamentum de Literis duplicis valoris, cui hîc insistendum est.

Sin autem Consona præcedens, cum σ inserto, non transit in unam duplicem, ejicienda est; ut τύπω, τύψω pro τύπσω, τ extruditur & πσ in ↓ mutatur: sic ἄδω cano, ἄσω pro ἄδσω. ἀνύτω perficio, ἀνύσω pro ἀνύτσω. φράζω dico, φράσω pro φράζσω.

His observatis multæ difficultates tolluntur, & ex tredecim Conjugationibus una constituitur.

Excipe, Verba in λω, μω, νω, ρω, non assumunt σ; sed retinent idem Præsens, circumflektendo ultimam, & si duæ Consonantes vel Vocales ante ω adfuerint, altera ejicitur; ut à νέμω fit νεμῶ; à σελλῶ fit σελῶ; à τέμνω feco, fit τεμῶ; à ἀπείρω fit ἀπερῶ.

Nota, 1. Verba habentia ω vel η ante ω, formant futura, non secus, ac si illa litera esset γ; ut πρᾶττω ago [πράττω] in fut. 1. πράγσω [πράξω] fut. 2. πράξῶ. ὀρύσσω fodio [ὀρύττω] in fut. 1. ὀρύξσω [ὀρύξω] fut. 2. ὀρύξῶ.

2. Verba in εω, ωω, οω, mutant α & ε in η: ο in ω; ut ποιέω facio, ποιήσω. βοάω clamo, βοήσω. πληθύνω impleo, πληρώσω.

Indefinitum primum (*Aor. I.*) formatur à futuro 1. mutando ω in α, & præponendo augmentum; ut βλέψω facit ἑβλεψα. ἀκέσω, ἤκουσα.

Verba in λω, μω, νω, ρω mutant α penultima futuri in η, ε in οι; ut

ψάλλω, ψαλῶ, ἔψηλα, cecini.

σπείρω, σπειρῶ, ἔσπειρα, seminavi.

Perfectum formatur ab Indefinito 1. præfigendo primam consonam verbi, (nisi una ex duplicibus fuerit, tunc enim illa non præponitur, ut suprà de augmento dictum est) & mutando

ψα	} in	ρα	} ut ab	ἐτυψα	fit	τίτυρα.
ξα		χα		ἐλεξα	fit	λέλεχα.
σα		κα		ἤκουσα	fit	ἤκουκα.

In verbis λω, μω, νω, ρω, assumitur κ, & pro η & οι assumitur α; ut

ἔψηλα facit ἔψαλλα. ἔσπειρα, ἔσπαρκα.

Nota, Dissyllaba in ινω, ωω, & ονω, γ ante κ extrudunt; ut

κείνω, ἔκεινα, κίκεικα.

κλείνω, ἔκλεινα, ἐκλακα.

δύνω, ἔθωκα, τίθυκα.

Plusquamperfectum formatur à Perfecto, mutando α in οι, & si perfectum à Consona incipit, adhuc aliud ε præfigitur; ut à βέβλερα fit ἐβεβλήσθην; à λέλεχα, ἐλελέχθην.

Futurum secundum formatur à Præsenti, circumflectendo ultimam; ut à λέγω fit λεγῶ. Ubi tamen studiosè adhibenda sunt, quæ ad Indefinitum 2. annotata fuere.

Nota,

Nota: Ex Indicativo formantur tempora reliquorum modorum, cognata ex suis cognatis.

II. VOCIS PASSIVÆ.

Præsens formatur à præsentī activo, mutando ω in $\mu\alpha\iota$; ut à βλέπω fit βλέπομαι, *videor*; à λέγω, λέγμαι, *dicor*.

Imperfectum, ab Imperf. activo, mutando $\omega\upsilon$ in $\mu\acute{\iota}\omega$; ut ab ἔβλεπον fit ἐβλεπόμην, *videbar*.

Perfectum, à Perfecto activo, mutando α in $\mu\alpha\iota$. Si ante α est ϕ , mutatur illud euphoniæ gratiâ in primâ Personâ in μ (aliàs enim in β mutandum esset) in Secundâ in β , in Tertiâ in σ ; ut à τέτυφα fit τέτυμαι, *verberatus sum*. τέτυβ[αι] [τέτυψαι] τέτυπηαι. Si ante α est χ mutatur in ι & 2 in γ , in tertiâ in κ ; ut à λέλεχα fit λέλεξμαι, *lectus sum*. λέλεξ[αι] [λέλεξα] λέλεκηαι. Ratio videatur suprâ de Mutarum mutatione. Sin ante α est κ mutatur in omnibus tribus Personis in σ ; ut ἤκυκα facit ἤκυσμαι, ἤκυβ[αι], ἤκυσαι.

Nota, 1. Verba in $\epsilon\omega$, $\alpha\omega$, $\iota\omega$, item in $\lambda\omega$, $\mu\omega$, $\nu\omega$, $\rho\omega$ abjiciunt κ , quia non admittunt σ ante $\mu\alpha\iota$; ut

ποιέω, πεποίηκα, πεποίημαι, *factus sum*.

τιμῶω, τίμηκα, τίμημαι, *honoratus sum*.

δηλώω, δέδηλωκα, δέδηλωμαι, *manifestatus sum*.

κρίνω, κέκεικα, κέκριμαι, *judicatus sum*.

2. Si tertia Singularis Perfecti & Plusquamperfecti definit in $\tau\alpha\iota$ vel $\tau\omicron$ præcedente vocali, tunc tertia pluralis definit in $\nu\sigma\alpha\iota$ vel $\nu\sigma\omicron$, assumendo ν ad terminationes singulares; ut κέκρινται. Sin minus, circumloquimur tertiam pluralem per $\mu\acute{\epsilon}\lambda\lambda\omicron\iota$ εἰσὶ vel ἦσαν, ne trium consonantium concursus fiat; ut ἤκουσμένοι εἰσὶ, *auditi sunt*.

Plusquam-

Plusquamperfectum formatur à primâ Perfecti passivi, mutando *μαι* in *μιν* & præfigendo *ε*, nisi perfectum à vocali vel diphthongo incipiat ; ut à *πίτυμαι* fit *ἐπέτυμιν*, *ἐπέτυφο*, *ἐπέτυθο*. Sic *ἐκεκρίμιν*, *ἐκέκριον*, *ἐκέκριτο*.

Indefinitum primum formatur ab Indefinito 1. activo, mutando *α* in *δω*, hinc præcedens *ψ* mutatur in *φ*, *ξ* in *χ*, *σ* autem retinetur ; ut *ἔτυψα* facit *ἐτύφδην*. *ἔλεξα*, *ἐλέχδω*. *ἤκουα*, *ἠκέδην*.

Nota, Verba in *εω* *αω*, *ωω* respuunt *σ* ; ut *ἐποίησα* facit *ἐποίηδω*, *ἔκρινα* facit *ἐκρίδω*, ejecto *ν*, sic reliqua ejusmodi.

Indefinitum 2. fit ab Indefinito activo, vertendo *ον* in *ην* ; ut *ἔτυπον*, *ἐτύπην*, *ἔλεγον*, *ἐλέγην*.

Futurum 1. fit à secundâ personâ Indefiniti primi, addendo *ομαι*, & abjiciendo augmentum ; ut ab *ἐτύφθης* fit *τυφθήσ-ομαι* : ab *ἐλέχθης* fit *λεχθήσ-ομαι*.

Futurum 2. fit à secundâ Indefiniti secundi, apponendo *ομαι* & abjiciendo augmentum ; ut ab *ἐτύπης*, fit *τυπήσ-ομαι*. ab *ἐλέγης* fit *λεγῆσ-ομαι*.

Futurum 3. (paulo-post-futurum) fit à secundâ Perfecti passivi, mutando *αι* in *όμαι* ; ut à *τίτυψαι* fit *τετύψ-ομαι*. à *λέλεξαι* fit *λελέξο-μαι*, servâtque augmentum suum per omnes modos.

III. MEDIÆ VOCIS.

Dicitur medium, quia mediam fermè terminationem inter Activam & Passivam, in quibusdam etiam mediam significationem utriusque vocis habet, quod ex usu Scriptorum meliùs quàm ex Præceptis colligi potest.

Præsens

Præsens & duo Futura sequuntur terminationem Præsentis Passivam *ομαι*.

Imperfectum & duo Indefinita, imitantur terminationem Imperfecti passivam *ομην*. Ubi tamen nota, quòd Indefinitum 1 loco *ε* & *ο* ubique requirat *α*; ut *ἐν-ΐαμινα*, *ἐν-ΐω*, *ἐν-ΐαλο*, Imper. *πύψαι*.

Perfectum & Plusq. assumunt terminationem Perfecti & Plusq. Activam *α*. Ubi tamen notandum, quod consona præcedens *α* hìc mutetur, nempe *φ* in *π*, *χ* in *γ*. *κ* autem abjiciatur; hinc vocales *ε* & *α* mutantur in *ο*; ut à *τένυφα* fit *τένυπω*, à *λέλεχα*, *λέλοχα*. Ab *ήκκα* fit *ήκαα*: ab *ἐπαρκα*, *ἐπαρεα*, (ab *ἐψαλκα* fit *ἐψαλα*: à *πίρεκα*, *πίρεαδα*, &c.)

Indefinitum 1. fit ab Indefinito 1. activo, addendo *μην*; ut ab *ἐν-ΐω* fit *ἐν-ΐαμην*, quod *α* ubique retinetur.

Indefinitum 2. fit ab Indefinito 2. activo mutando *ον* in *όμην*; ut ab *ἐτυπον* fit *ἐτυπόμην*.

Futura fiunt à futuris Activis, mutando *ω* in *ομαι* vel *ΐμαι*; ut à *πύψω* fit *πύψομαι*; à *ψαλώ* fit *ψαλΐμαι*.

Nota, quòd in futuro 2. ubique loco *ε* & *ο* præsentis passivi, *α* & *ο* adhibendum sit; ut *τυπΐμαι*, *τυπΐ*, *τυπΐται*, Infinit. *τυπΐσθαι*.

De Verbis Contractis.

Formatio & Inflexio Temporum planè regularis est, nisi quòd in Præsentis & Imperfecto omnium modorum propter concursum Vocalium contractio fiat. Aliis igitur tribus Conjugationibus, ut communissimè fit, non opus est, siquidem una tantum omnium Verborum est terminatio quorum contractio ex Regulis suprà de Contractione datis facillimè addisci potest.

Typus

Typus vel norma Terminationum Vocis Activæ.

[illegible]

Typus vel norma Terminationum Vocis Passive & Medie.

Tempora. Pass. & M.	Indicativus cujus nota fere est, ε ο, ι, κ.	Imperativus. οι & αι.	Operativus cujus nota οι & αι.	Subjunctiv. cujus nota nota η & ω.	Participia.
Præsens. Fut. 1, 2, 3.	Sing. ομαί, η, εται Pl. ομεθα, εσθε, ονται	κ, εστω εσθι, εσθισαν	οίμην, οιο, οιστο οίμεθα, οισθε, οιστο	ωμαι, η, ηται ωμεθα, ησθε, ωνται	m. f. n. όμεν, ον, von fiuntur in 1 & 2. decl.
Imperfectum.	Sing. όμην, κ, ετο Plu. όμεθα, εσθε, οντο	εσθι, εσθισαν	οίμεθα, οισθε, οιστο	ωμαι, η, ηται ωμεθα, ησθε, ωνται	m. f. n. όμεν, ον, von fiuntur in 1. & 2. declin.
Perfectum Plu. quam- perfectū.	Sing. { μαι, σαι, ται μην, σο, το Plur. μεθα, σε, μενοι είθε, ήσαν	ο, εστω εσθι, εσθισαν	οίμεθα, οισθε, οιστο	ωμαι, η, ηται ωμεθα, ησθε, ωνται	m. f. n. όμεν, ον, von fiuntur in 1. & 2. declin.
Indefinit. 1. & 2.	Sing. σην, σης, ση Pl. σιμεν, σιθε, σισαν Indefinit. 2. abjicit 3.	ο, εστω εσθι, εσθισαν	οίμεθα, οισθε, οιστο	ωμαι, η, ηται ωμεθα, ησθε, ωνται	m. f. n. όμεν, ον, von fiuntur in 1. & 2. declin.
Indefin. 1. Mediæ vo- cis.	Sing. άμην, ω, ατο Pl. άμεθα, εσθε, αντο	α, εστω εσθι, εσθισαν	οίμεθα, οισθε, οιστο	ωμαι, η, ηται ωμεθα, ησθε, ωνται	m. f. n. όμεν, ον, von fiuntur in 1. & 2. declin.

De VERBIS in μ .

Grammatici, ex his verbis in μ , constituunt alias quatuor Conjugationes ut numerum tredecim Conjugationum impleant, his autem non opus esse ex sequentibus patet.

Nam Præsens Indicativi tantum peculiarem terminationem & formationem habet: Imperfectum autem, Indefinitum 2. & Præsens in reliquis modis omnibus terminationem & flexionem Indefinitorum Passivæ vocis semper sequuntur, quæ instar Canonis hic semper præponenda sunt, ita tamen ut vocalis cuilibet voci propria observetur.

Reliqua tempora omnia uniuscujusque modi, secundum normam præcedentem formantur, more verborum desinentium in $\epsilon\omega$, $\acute{\alpha}\omega$, $\acute{\omicron}\omega$, $\upsilon\omega$.

Ut autem radicem sive thema verborum in μ invenias, abjice ab initio literas præfixas (sive Reduplicationem ut vulgò vocatur) & pro syllaba μ substitue ω : vocalem autem longam, muta in libi oppositam brevem, nempe η in α & ϵ ; ω in \omicron , υ verò manet; ut in verbo $\tau\acute{\iota}\delta\eta\mu$ abjice η , muta η in ϵ , & substitue ω pro μ , & habebis thema $\delta\acute{\iota}\omega$, pono.

Inflexio Præsentis hæc est.

	Sing.	Plur.	3.
Pono, $\tau\acute{\iota}\delta\eta$	1. 2. 3. $\mu\epsilon\gamma\sigma\tau\acute{\iota}$	1. 2. $\mu\epsilon\gamma, \tau\epsilon$	3. $\tau\acute{\iota}\delta\eta$ $\delta\acute{\iota}\delta\eta$ $\acute{\iota}\sigma\alpha$ $\zeta\acute{\alpha}\delta\eta\upsilon$
Do, $\delta\acute{\iota}\delta\omega$			
Sto, $\acute{\iota}\sigma\eta$			
Jungo, $\zeta\acute{\alpha}\delta\eta\upsilon$			

Imperf.

Imperf. ခံကိလိလ, ခံလိလ, Aorist. Indic. Nota, σ in futuris

ကံကိလိ, ခံကိ-

ကံကိလိလ, ခံကိလိလ.

ကံကိလိ, ခံကိ-

ကံကိလိလ, ခံကိလိလ.

ကံကိလိ, ခံကိ-

Imper. ခံကိလိလ & ခံကိလိလ muta-

Oprat. tur in Aorist. 1. In

Subjun. x, inde dicitur

Infinit. ခံကိလိလ pro ခံကိလိလ.

Partic. ခံကိလိလ pro ခံကိလိလ.

In perfecto mu-

Sic ခံကိလိလ, ခံကိလိလ. Sic ခံကိလိလ, ခံကိလိလ, &c. tatur in σ hinc

ခံကိလိလ, ခံကိလိလ. ခံကိလိလ, ခံကိလိလ.

ခံကိလိလ, ခံကိလိလ. ခံကိလိလ, ခံကိလိလ.

ခံကိလိလ, ခံကိလိလ. ခံကိလိလ, ခံကိလိလ.

ခံကိလိလ, ခံကိလိလ, &c. ခံကိလိလ, ခံကိလိလ, &c.

pro ခံကိလိလ fit ခံ-

ကိလိလ; sed ab ခံကိလိလ

fit ခံကိလိလ.

Eipi, Sum.

Eipi, ခံကိ (ခံ) ခံကိ.

ခံကိလိလ, ခံကိလိလ, ခံကိလိလ.

ခံကိလိလ, ခံကိလိလ, ခံကိလိလ.

ခံကိလိလ, ခံကိလိလ, ခံကိလိလ.

ခံကိလိလ, ခံကိလိလ, ခံကိလိလ.

ခံကိလိလ, ခံကိလိလ, ခံကိလိလ.

Sis, es,

esto.

ခံကိလိလ, (ခံကိလိလ)

ခံကိလိလ

ခံကိလိလ,

ခံကိလိလ.

utinam sim.

ခံကိလိလ,

ခံကိလိလ,

ခံကိလိလ.

ခံကိလိလ,

ခံကိလိလ,

ခံကိလိလ.

ခံကိလိလ,

ခံကိလိလ,

ခံကိလိလ.

ခံကိလိလ,

ခံကိလိလ,

ခံကိလိလ.

Sim.

ခံကိလိလ,

ခံကိလိလ,

ခံကိလိလ.

ခံကိလိလ,

ခံကိလိလ,

ခံကိလိလ.

ခံကိလိလ, esse.

ခံကိလိလ, futurum esse.

ခံကိလိလ, existens, ခံကိလိလ,

ခံကိလိလ.

ခံကိလိလ, futurus, η, ον.

CAP. IV.

De Indeclinabilibus.

Adverbia & Conjunctiones, quia ipsis nihil difficultatis inest, libens hic prætereo; appositurus tantum Præpositiones, ut varia significatio, diversumque eorum regimen eo melius innotescat.

Redactæ sunt in certas quasdam classes, prout, ex diversa significatione, regunt

Genitivum.

apud, circum, de.	super, sub, in, eo-	pro, ante, coram, præ.
pro, contra,	ram, adversus, penes, erga, per, cum.	ram, præ.
propter.	contra, de, in, per,	es, à, ab, de, contra, coram, per,
à, ab, ex.	post, sub.	cum.
per, præ, cum.	cum.	à, ab, ob, sub,
in, de, e, ex, à, ab.	es, à, ab, ex, præ,	per.
in sequente conjunctione.	præter, de.	pro, de, super, supra, præter.
in sequente vocali.	de, pro, præ.	absque, sine.

Dativum.

apud, circum, de,	apud, prope,	sub, à, ab, coram, ex, cum.
propter.	per, ultra, in.	
in, inter, apud,	præter, ultra, in.	
penes.	cum.	
pro, propter,		
super, ad, penes,		
in, post, præter.		

Accusativum.

Ἀπὸ, circa, circiter, erga.	διὰ, propter, per.	ἐν, in (Anglicè into) ad, apud,
ἀνὰ, per, in, contra.	ἐν, in, ad, supra, versus, adversus, propter.	ὀφ, erga, contra.
μετὰ, post, in, inter.	πρὸς, ad, apud, pro, contra, erga, cum,	κατὰ, secundum, juxta, pro.
παρά, ad, juxta, prope, per, inter, præter, contra, propter, ob, præ.	ἐν, in, inter, secundum, juxta, pro, circa.	ὑπὸ, sub, subter, ad, infra.
		ὑπὲρ, super, supra, ultra, præter.

CAP. V.

De Syntaxi siue Constructione.

HIC tantum ea exhibentur in quibus Græca à Latinâ linguâ recedit, vel à quovis ad analogiam Latinæ primâ statim fronte revocari nequeunt.

I. Neutrum Plurale gaudet verbo Singulari: ut

Πάντα διὰ τὸ λόγος ἐγένετο, Job. 1.3.

Omnia per verbum facta (factum est) sunt:

Οὐκ ἔρχετο πρὸς τὸ φῶς, ἵνα μὴ ἰσχυθῇ τὰ ἔργα αὐτοῦ.

Non venit ad lucem, ne argua(an)tur opera ejus.

Καὶ τὰ ἐμὰ πάντα οὐκ ἐστίν, Job. 17.10.

Et mea omnia tua (est) sunt.

II. Genitivum requirunt

1. Comparativus: ut

Πρῶτός με ἦν. *Prior me erat*, Joh. 1. 15.

Μεῖζω τέτων ὄψαι. *Majora his videbis*, Joh. 1. 50.

Κρείττον Ἰσοδουθὸς ἢ ἀγγέλων.

Præstantior facilius Angelis, Heb. 1. 4.

2. Verba sensuum (exceptis tamen verbis videndi, quæ semper Accusativum habent) aut affectuum; ut

Ἀκίῳ, *audio*. Θεὸς ἐκ ἀκρίαι ἀμαρτωλῶν, Joh. 9. 31.

Deus non audit peccatores.

Γούμαι, *gusto*. Ἐάν τις ἢ λόγον μου πρέσβη, ἢ μὴ γούμαι θανάτου εἰς ἢ αἰῶνα, Joh. 8. 52.

Si quis Sermonem meum servaverit, non gustabit mortem in æternum.

Ἀπιομαι, *tango*. Ὁ πόνηρ δὲ ἐχ ἀπείλει αὐτοῦ, 1 Joh. 5. 18.

Malignus non attingit eum.

Ὁρίω, *appeto*. } Εἰ τις ἐπισκοπῆς ὀρέγεται, καλὸν ἔργον ἐκδομεῖ, 1 Tim. 3. 1.

Ἐκδομεῖω, *a-* } *Si quis Episcopatum desiderat, præ-*
spiro, cupio. } *clarum opus cupit.*

Φειδομαι, *parco*. Τὸ ἰδίῳ ἢ ἐκ ἐφίσεως, Rom. 8. 32.

Proprio filio non pepercit.

3. Pronomina meus, tuus, noster, vester, eleganter per Genitivos, με, σε, ἡμεῖς, ὑμεῖς redduntur: ut

Πατὴρ μου ὁ γεωργὸς ὅς ἐστι, Joh. 15. 1.

Pater meus, agricola est.

Ὁ ζῆλος τοῦ οἴκου σου κατέφαγέ με, Joh. 2. 17.

Zelus domus tue exedit me.

Πατήρ ἡμεῖς ὁ ἐν τοῖς οὐρανοῖς. Matth. 6. 9.

Pater noster qui in cælis.

Πατήρ ὑμεῖς. *Pater vester.*

Nota

Nota hic, quod *με, μοι, με, σε, σοι, σε, ἐ, ἐι, ἐ, σε, σοι, σοίαι, (σοῦς), τινι, &c.* φημι dico, & εἰμι sum, in toto præsenti Indicativi (exceptâ secundâ singulari) Accentum suum interdum retineant, interdum penitus amittant, aut in præcedens vocabulum rejiciant.

Retinent accentum, si penultima præcedentis vocabuli circumflexum habuerit ob ultimam positione longam: ut

Ὁμῆλιν ἐμὴν, coetaneus meus. κῆρυξ ἐγὼ, prædicator est.

Amittunt penitus accentum, si ultima circumflexum aut gravem habuerit, ita tamen, ut pro gravi acutus proprius in præcedente scribatur; ut

Ἔμεν ἡμεῖς (Θεοὶ ἐστε) ζῶντες.

Vos enim templum Dei estis viventis.

Βασιλεὺς εἰμι, Rex sum. Ἀγαπᾷ με, Amat me.

Item: si vocabulum præcedens acutum in penultimâ habuerit, voces illæ monosyllabæ accentum planè amittunt: dissyllabæ verò retinent; ut

λόγος μου, verbum meum. Ἄλλος ζῶσιν σε, alius cinget te.

Τὸ Κεῖν ἐσμέν, Domini sumus.

Rejiciunt in præcedens vocabulum, quando illud acutum in antepenultimâ, vel circumflexum in penultimâ habet: ut *ἐν τῷ ὀνόματι σου, in nomine tuo.*

Ἐν σῶμα ἐσμέν, unum corpus sumus.

Si duæ vel plures earundem dictionum se invicem in oratione sequuntur, tunc præcedens si vel maximè accentu destituatur, accentum tamen recipit; ut

Τίς ἐστὶν μου πλησίον, quis est proximus meus?

Καθὼς φασι τινες, prout quidam aiunt.

III. In Genitivo ponuntur

- I. Pretium; ut *ἡγοράσθητε τιμῆς, empti estis pretio,*
1. Cor. 6.20.

2. Tempus (quando) ἦλθε πρὸς τὸν υἱὸν τοῦ ἀνθρώπου, venit ad Jesum nocte, Joh. 3. 2.

3. Ablativi consequentiam designantes; ut ὑστέρῃσαντες οἶνον, deficiente vino, Joh. 2. 3.

αὐτὸ κατεβαίνοντες, ipso descendente, Joh. 4. 51.

IV. Dativus adhibetur pro Latinorum Ablativo; ut μὴ ἀγαπῶμεν λόγον μηδὲ γλῶσσαν, ἀλλὰ ἔργον καὶ ἀλήθειαν, Ne diligamus verbo, neque lingua, sed opere & veritate, 1 Joh. 3. 18.

Dativum regunt sequentia; ut

ἀκολουθεῖω, sequor. ἀκολουθεῖ μοι, sequere me, Jo. 21. 19.

χεῖρομαι,utor. οἶνον ἐλίγω χεῖρ, pauculo vino utere,

1 Tim. 5. 23.

Μίλει μοι, curo, cura est mihi; ut ἔμλει σοι περὶ ἑδνδε, tu curas nullum.

Διαφέρει, interest, refert; ut ἔδιν μοι διαφέρει, nihil meā refert, Gal. 2. 6.

V. Verbalia Infinitivi desinentia in di, do, dum, um, u, ris, exprimuntur per Infinitivum cum præpositionibus, ἐν, ἐν, εἰς, πρὸς, additis particulis, τῷ, τῷ, τῷ interdum sine illis; ut

ἐπιποθεῖαν ἔχων τῷ ἐλθεῖν, desiderium habens veniendi, Rom. 15. 23.

ἐν τῷ πισδεῖν, in credendo, Rom. 15. 13.

εἰς τὸ παροξυνῶσαι αὐτοὺς, ad emulandum eos, Ro. 11.

II.

ὑπάρχω εὐαγγελίζων τὰ ἀγαθὰ, ab eo Evangelizatum bona.

χρηστὸν ἀνασώδηναι, utile lectu.

Τί ἐξήλθετε ἰδεῖν; Quid exiistis visuri? Matt. 11. 8.

Reliqua usus docebit.

A
COMPENDIUM
OF THE
HEBREW
TONGUE:

Shewing the way

1. How to Read and Pronounce it rightly.
2. How to Construe it exactly.
3. How to find out the Root easily.

A

COMPENDIUM

OF THE

HERBREW

TONGUE

Showing the way

1. How to Read and Pro-
nounce it rightly.

2. How to Confine it ex-
actly.

3. How to find out the Root
easily.

V
bre
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a v
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To the READER.

WHereas my Father in Law H.P. being minded to give forth some directions, how one in a few hours time might learn to read Hebrew, was prevented by death from publishing it: I thought it my duty to review it, and to add something how to construe or expound any Hebrew Text accurately, and to find the Root thereof easily, which also here in a very short and easie method is performed.

But lest any one that reads the Hebrew words set down in English letters, should stumble, when he findeth that f, y, ee, oo, &c. is put instead of א, י, ו, let him diligently consider, that seeing the true sound of some Hebrew letters cannot always very well and properly be expressed in the same English Character, as ought to be; I have therefore used letters of a like sound, by which the Hebrew Character may have its due expression. As for Example: א without a prick soundeth like bh, for which I have used an f to express the true sound of bh; as אב af, not ab, a Father: דבר dafar, not dabar, a word. The true sound of the letter י is like the English y, not j; as יד yad, not jad, a hand: ים yam, not jam, the Sea. The letter ו, whose true sound now-a-days is unknown, is of some confusedly read as gn or ng: but here it is taken as the aspirate letter h, the sound whereof is not heard at all, as in those English words, hour, honest, appears, which also is approved by the Jews. The long Vowel ו soundeth in English like ee, not i; as וך kee, not ki: ורר perree,
not

To the Reader.

not peri, Truif. The long ⁱ doth properly sound in English like a double oo; as **וּפ** koom, not kum, to arise: **וּשׁוּף** shoof, not shuf, to return.

This and the like ought to be carefully observed, lest the Hebrew be read like English, and so its Dialect and Pronunciation be confounded. For every Language hath its proper Dialect, true sound and Pronunciation, which being neglected, the sound of it is wrong, and the same hath lost its propriety.

Therefore by reason of this I have carefully expressed the Hebrew Characters in such English letters, as the true sound of the Hebrew requires, that so this Tongue may be read and pronounced in its true and proper Dialect, and not be confounded with the English.

The Directions here propounded are but short: yet, as I hope, plain, full and easie, without any hard and insignificant terms.

And if any should think or say, that they are still too large, let him know, That this is writ for them, that are unsarn'd and unexercised in that Tongue, who have need of plain and full Instruction.

My desire is, to condescend to the meanest Capacities, that they may use this short and easie Method with delight and satisfaction, and reap much benefit by it.

J. M.

(f)



A
COMPENDIUM
OF THE
HEBREW Tongue.

CHAP. I.

*How to read well, and to pronounce rightly
the Hebrew Tongue.*

TO the true Reading and Pronouncing of it, the
knowledge of *Consonants, Vowels and Accents,*
is necessary.

SECT.

S E C T. I.

Concerning CONSONANTS.

I. *Consonants* are twenty and two, as they are found in order in the 119 Psalm, and in the Lamentations, c. 3.

Names.	Characters	Sound in English.	Numbers.
A-leph	א	a, Adam, and.	1
B-eth	ב	b, bh, bed, fever.	2
G-imel	ג	g, gh, give, ghost.	3
D-aleth	ד	d, dh, dart, dash.	4
H-e	ה	h, house, hand.	5
V-au	ו	v, valour, value.	6
S-ajin	ז	s, safe, sand.	7
Ch-eth	ח	ch, chrysal, christian.	8
T-eth	ט	t, tell, temple.	9
J-od	י	j, yard, young.	10
C-aph	כ	c, ch, can, chronicle.	20, 500
L-amed	ל	l, labour, lad.	30
M-em	מ	m, meddle, melt.	40, 600
N-un	נ	n, number, nut.	50, 700
S-amech	ס	s, salt, small.	60
Ajin	ע	(?) hour, honour.	70
P-e	פ	p, ph, Pen, phansie.	80, 800
Tz-ade	צ	tz, Tzadock.	90, 900
K-uph	ק	k, King, keep.	100
R-esh	ר	r, reason, rest.	200
Sb-in	ש	sh } shift, shire.	300
S-in	ס	s } sing, sink.	
Th-an	ת	t, th, tax, thick.	400

2. Four Letters comprehended in the proper name יהוה *Jehw*, are oftentimes resting or silent Letters, that is, not read at all.

י is silent in the middle of a word, when it has no vowel; as

פָּנָיו *panáv*, not *panaiv*, *his face*. יָדָיו *jadéba*, not *jadéiba*, *her hands*.

But in the end it rests only after a long *e* (..) ; as מַלְכֵי *Malché*, not *Malcbéi*, *Kings*.

ה is silent in the end ; as גִּבּוּרָה *gesurá*, not *gesurab*, *power*.

א is silent, being without a vowel ; as בָּרָא *bará*, *created*.

י is silent with י and י ; as דּוֹר *dor*, *generation*. צוּר *izoor*, *a Rock*.

3. Every Syllable begins with a Consonant, none with a Vowel ; as בּוּזָא *buvá*, not *boá*, *forrow*. אֲוָה *avva*, not *avva*, *desire*.

Nevertheless the short *a* (-) under הוּא at the end of a word, is to be read before his letter ; as אֱלֹהִים *eloáh*, not *eloha*. אֶרֶץ *aréach*, not *orecha*, *a wayfaring-man*. כֹּחַ *cóach*, not *cocha*, *strength*. רוּחַ *ruach*, not *rucha*, *a Spirit, wind*.

4. A prick or point in the midst of a letter (called *Dagesh*) either takes away the aspiration from its letter, or doubleth it.

It takes away the aspiration, that is, the letter *b*, from these letters בְּרַכָּה commonly called *Begad-kephat*, being found in the beginning of a word, or after the shortest single *e* (:) as בַּת *bath*, not *bbath*, (*fatb*) *a Daughter*. מִשְׁפָּט *mishpat*, not *mishphat*, *judgment*.

But

But being found either in the aforesaid, or any other letter in the middle of a word, it doubles them; as שַׁבָּת *shabbáth*, not *shabath*, rest.

5. A prick in the letter ה (called *Mappick*) at the end of a word, makes it moveable, or to be sounded; as יְהִי *jáh*, not *ja*: as הַלְלֵיהִי *halelujah*, praise-ye-the-Lord.

SECT. II.

Concerning VOWELS.

6. Vowels are of three sorts, whose Characters and true sound expressed in *English* words, are to be found in the following Table.

5 Long.	5 Short.	Shortest.
A - lam, call, small.	- matter, watch, glad.	a man, a fan
E - seal, beast, speak.	- sell, best, tell.	: : report.
I - feet, feel, seen.	- fit, fill, sin.	
O - coal, sold, sole.	- Son, done, from.	
U - boot, root, food.	- business, Church.	

7. The long O is often found without 1; as קֹדֶשׁ *kódesh*, holiness; כֹּחַ *róach*, strength. Many times it gives its place and Vowel-right to the point upon ש and שׁ; as חֹשֶׁךְ *chóshech*, darkness; שֹׁפָע *sófa*, fulness.

8. The shortest e (:) is of a very short sound, yea it quite rests after

1. A short Vowel; as תַּלְמִיד *talmeed*, a disciple:

תַּלְמִיד

אֶצְבָּא *etzba*, a finger : **מִשְׁפָּט** *mishpát*, Judgment : **מֹשֶׁחַבָּא** *moschchá*, anointing : **שֻׁלְחָן** *shulchán*, a Table.

2. After a long Vowel, noted with an Accent (viz. a syllable which is to be pronounced long,) as **יָדַעְתִּי** *jadáti*, I have known : **לָכֵנָה** *léchna*, go ye Women : **שׁוּבְנָה** *shóvna*, return ye Women.

3. In the end of a word ; as **מֶלֶךְ** *mélech*, King : **שׁוֹא** *shav*, vanity, **חַטָּא** *chet*, sin : **יַפְחֵה** *yapht*, he shall enlarge : **יָרֵד** *yéard*, he shall have dominion : **קֹשֶׁת** *koshé*, truth.

9. The short *e* (ֵ) loseth its two points, if other two points follow after : or a prick in the middle of a letter, which doubles ; or a line (called *Makkaph*) which couples one word to another ; as **חֵכְמָה** (not **חֶכְמָה**) *chochma*, wisdom : **חֲנֻנִי** (not **חֶנְנִי**) *chonnúni*, have ye pity upon me : **יִרְדֹּף** (not **יֶרְדֹּף**) *yirdoph*, he shall pursue.

SECT. III.

Concerning ACCENTS, or TONE of a word.

10. An accent denotes the true sound or tone of a word, whose syllable to be pronounced long, is here marked with a small stroke, and is for the most part to be put unto the last syllable ; as **יִשְׂרָאֵל** *Israél*, Israel.

These have the Accent or tone in the last syllable save one, which do end

1. in *ayin*, as **שָׁמַיִם** *shamáyim*, heaven : **עַיִן** *áyin*, an eye.

2. In ׀, as צִדְקָה *tzedeck, righteousness*: מָוֶת *má-veb; death*.

Here are excepted the Terminations הוּן, הֶם, כֵּן, כֹּס, חֵן, & הֵּה Radical; as מֹשֶׁה *Moshéb, Moses*.

3. In -, which stands instead of ׀, before and under הַחֵה; as פֶּתַח *pétach, a door*: נָעַל *náal, a shoe*.

4. In נָה, נָו, נָי, וּ, תָה; as דִּבַּרְתָּ *dibbártá, thou hast spoken*: שָׁמַעְתִּי *shamáti, I have heard*: שׁוּבוּ *shúfu, return ye*.

5. In הוּ, הֵה, הֵי, הֵי; as זָכְרֵנִי *sochréni, remember me*: יִדְּבָרְךָ *yodúchá, they shall praise thee*.

6. In ׀, signifying towards a place, or only put to at the end for a more commodious pronunciation (commonly called *He local* and *paragogick*) as סְדוֹמָה *Sedóma, towards Sodom*: קוּמָה *kú-ma, arise*.

Mark: If there comes the shortest e(:) before הֵה and הֵי (Num. 6 spoken of) then the Accent comes to be put into the last syllable, because the shortest e(:) can never have an accent or tone; as שָׁמְרוּ *shamerú, they have kept*: יָדְךָ *yadechá, thy hand*: אֶפְרַחְךָ *Afarechá, I will bless*.

C H A P. II.

How to Construe or Expound any Hebrew Text accurately.

TO perform this, two things are necessary to be known,

1. the Signification, and 2. the Formation of words.

The Signification of words may be learned by comparing the *Hebrew* text with some other Translation, or using the Dictionaries.

But concerning the Formation of words these following directions are to be observed.

S E C T. I.

*Concerning the Names of things and their qualities,
(commonly called Nouns.)*

1. The Names of things are very often the Root it self, consisting of three Letters, instead of which here are put three little circles; or they are formed of other words: Sometimes they are augmented, and have an addition of some Letters either in the beginning, or in the end, or in both places.

2. Augmented in the beginning have for the most part **א**, seldom one of these four letters **א** **י** **ל** **מ**; as **מִגְדָּל** *migdal*, a Tower: **אֶרֶץ** *esroā*, an arm: **יָלָקוּט**

נִפְחוּר benefit: יִלְקוּט *yalkoot*, a Scrip: wrestling.

3. Augmented in the end have usually ה or ת; as גְּבוּרָה power: גְּבוּרָה a Mistress, a Lady.

Sometimes ל or י; as חֲפְשִׁי a Widower: חֲפְשִׁי *chophshi*, free.

4. Augmented in both places have in the beginning מ or ת, in the end ה or ת; as מַמְלָכָה and מַמְלָכוֹת Kingdom: הַפְּאֶרֶת, beauty.

5. And are either of the Male or Female kind, commonly called *Masculines* or *Feminines*.

Of the Male kind are such as have in the end a Radical letter, or one of these three ו ין; as אֹכֶל food: מַחֲלָה *machalé*, a disease: עָנִי meek: פְּרִי fruit, שְׁלֵטוֹן dominion.

Of the Female kind are such as end in ה or ת; as צְדָקָה righteousness: דַּעַת *daath*, knowledge.

Likewise those which signifie double things; as יָד a hand: אוֹן an ear: נֶעַל a shoe: קֶרֶן *keren*, a horn.

6. A word of the Male kind may be turned into the Female, by adding thereunto ה; as טוֹב *tof*, bonus, good: טוֹבָה *bona*, good: אִישׁ a man: אִשָּׁה a woman: קֶשֶׁת *bard*, קֶשֶׁת.

Words ending in י instead of ה take ת; שְׁנִי the second, שְׁנִית *an Egyptian*: מִצְרִי an Egyptian woman.

7. They speak either of one or more.

Words of the Male kind add to the Singular ים; טוֹב good: טוֹבִים *boni*: כּוֹכַב a Star; כּוֹכָבִים Stars.

If they speak but of two things, then they end in ים; as יד a hand : ידים two hands : רגל a foot : רגלים two feet.

Above forty of the Male kind are formed in the Plural after the manner of Females ; as אב a Father, אבות Fathers : שם a name : לילה night : קול a voice : רוח age : לוח a Table : רוח a Spirit : צבא an Host : מקום a place : מזבח an Altar : חלום a dream, &c.

Words of the Female kind form their Plural in ות, by casting away ה or ת ; as חכמה wisdom , חכמות a Province, מדינות Provinces : תוכחה a Reproof, תוכחות Reproofs.

About twenty are excepted, which form their Plural in ים ; as דבור a Bee , דבורים Bees : ביצה an Egg, ביצים Eggs : מלה a Speech : אלה an Oak : יונה a Dove : נמלה an Ant, &c.

Mark: that because of construction the Termination ה of the Female kind is turned into ת and ים into י; as חמדה a desire, חמדת גוים the desire of Nations : גדולי גדולים great men, גדולי העיר the great men of the City.

8. These following Terminations do briefly contain, what hitherto hath been mentioned.

more	one
ים, י	ooo Male.
ות	ooo Female.
דברים, דברי words	דבר a word.
שפחות, שפחה Maids	שפחה, שפחה, a Maid.

S E C T. II.

Concerning words of Doing and Suffering, commonly called Verbs.

9. They are commonly of two sorts, to wit, *Perfect* and *Imperfect*.

10. *Perfect* Verbs are those which have, and always retain the three Radical letters, ending almost in -, as כָּתַב *he bath writ*: seldom in .., as חָפַץ *he bath delight*: very seldom in ׀ or ׀, as יָכוֹל *he bath been able*: קוּם *to arise*, שׁוּב *to return*.

11. *Imperfect* Verbs are those which have one of the Radical letters, either wanting or resting.

If the first Radical letter is ׀, or the second double, then the same letters are often wanting, or cast away in the formation; as of נָתַן *he bath given*, is formed אֶתֵּן *I will give*, תֵּן *give thou*, תֵּת *to give*. Of גָּשׁ *he bath approached*, is made יִגַּשׁ *he shall or will approach*. Instead of סָבַב *he compasses about*, is used סָב. Of רָבַב *he multiplies*, comes רָב.

But if they have one of these four letters יוּא for their Radical, either in the first, or second, or third place, then they are resting, that is, they are not read. Sometimes they are quite cast away; as, for קוּם *to rise*, is said קָם *he is risen*. Of יָשַׁב *he sate*, comes שֵׁב *fit thou*, אֶשֶׁב *I will fit*. Of גָּלַה *he bath revealed*, comes גִּלִּיתָ *thou hast revealed*, גָּלוּ *they have revealed*, גָּלוּ *revealed*, יִגְלֶה *he shall or will reveal*. Of מָצַא *he bath found*, comes מֵצָאתָ *thou hast found*, יִמָּצֵא *he shall or will find*.

12. Here is to be observed, that these letters ה, ו, or וּ being put before the first Radical letter, and likewise a prick in the second Radical, do often cause a change in the signification of words; as פִּקֵּר *be bath visited*, נִפְקָר *he is visited*, פִּקֵּר *he bath often visited*, הִפְקִיד *he caused to visit*, הִתְפַּקֵּד *he causeth himself to visit, or be numbred himself*.

Writing.	To	Do thou.	He shall or will	He doth, be bath.
כָּתוּב	כָּתוּב	כָּתוּב	יִכְתוּב	יִכְתוּב
סָכַתְב	סָכַתְב	סָכַתְב	יִסְכַּתְב	יִסְכַּתְב
סָכַתְב	סָכַתְב	סָכַתְב	יִסְכַּתְב	יִסְכַּתְב
סָכַתְב	סָכַתְב	סָכַתְב	יִסְכַּתְב	יִסְכַּתְב

Write, written. often write. caused to wr. caused bimself to write, or writ himself.

Written.	To be	Bethou	be shall, or will be	is, be bath been.
כָּתוּב	כָּתוּב	כָּתוּב	יִכְתוּב	יִכְתוּב
נִכְתוּב	נִכְתוּב	נִכְתוּב	יִנְכַּתְב	יִנְכַּתְב
סָכַתְב	סָכַתְב	סָכַתְב	יִסְכַּתְב	יִסְכַּתְב
פִּקֵּר	פִּקֵּר	פִּקֵּר	יִפְקֵר	יִפְקֵר

Written. Written. often written. caused to be written.

13. Now, although these words (called *Verbs*) do very much differ amongst themselves as to the *signification*; yet in their *formation* they all take but one and the same *termination*, according to the following Table, in which the three circles are put instead of the three Radical letters, that so according to the same any Root whatsoever may be formed, by putting before or after the letters or syllables here set down.

Passiv. / Activ.	We	Ye	They	I	Thou	He	Put some- times be- fore וְהִי, הִי, הִי
Am, are, is, do, st, th. are, was &c.	וְהִי וְהִי	וְהִי וְהִי	וְהִי	וְהִי	וְהִי וְהִי	וְהִי וְהִי	Male, be Fem. she
shall, or shall, will will be, let, may, &c. might would.	וְהִי וְהִי	וְהִי וְהִי	וְהִי	וְהִי	וְהִי וְהִי	וְהִי וְהִי	Male. Female.
be thou, do thou, &c. ye	וְהִי וְהִי	וְהִי וְהִי	וְהִי	וְהִי	וְהִי וְהִי	וְהִי וְהִי	Male. Female.

S E C T. III.

Concerning some Particles or Syllables, (commonly called Suffixes) to be joyned to the end of other words.

14. The *Particles* or *Syllables* contained in the following Table, are always joyned to at the end of other words, and serve instead of these whole ones, of which they are taken, viz. *אני* I, *אנחנו* we, *אתה* thou (man), *אתה* thou (woman), *אתם* ye (men), *אתם* ye (women), *הוא* he, ipse, *היא* she, ipse, *הם* they, ipse, (men), *הן* they, ipse (women).

Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
<i>אני</i> mine	<i>אנחנו</i> our	<i>אני</i> me	<i>אנחנו</i> us		
M. <i>אתה</i> thine	M. <i>אתה</i> your	M. <i>אתה</i> thee	M. <i>אתם</i> you		
F. <i>אתה</i>	F. <i>אתה</i>	F. <i>אתה</i>	F. <i>אתם</i>		
M. <i>הוא</i> his	M. <i>הוא</i> him				
F. <i>היא</i> her	F. <i>היא</i> her				

Because of the aforefaid Particles the Termination

is changed into

ה, as *היא* she rendred to thee: *שמחתו* my joy.
ת, as *אתה* thou didst despise me.
ת, as *אתה* thou hast set us
ת, as *העליתני* ye have made us to come up.

But the Termination ו and ם is to be cast away ; as שָׂדֶה a Field, שָׂדֵי my Fields : יָמִים days, יָמַי my days : שָׁמַיִם heaven, שָׁמַיְךָ thy heavens.

S E C T. IV.

Concerning the changing of V Q W E L S.

15. The Vowels are diversly changed, as

1. ך, ם, ן and ם being found in the last syllable save one, because of some increase or construction, are changed into the shortest e (:), as קָרוֹב near, קְרוֹבָה next woman : קְרוֹבִים we that are near : קְרוֹבִי my kinsfolk : לֵב the heart, לְבָבוֹ the hearts, לִבִּי my heart : דָּבָר a word, שָׁקֶר דָּבָר a word of falshood, a lye.

But ם or ם in the last syllable of a word joyned with other words in Construction, is changed into a short a (-), as שֵׁעַר the hair, שֵׁעַר רֹאשׁ the hair of the head : יָתֵד a Nail, יָתֵד הָאֹהֶל a Nail of the Tent.

Hence ה is changed into ת, ים into י, as is above said ; as from בְּרָכָה a blessing, comes בְּרָכָה טוב a good blessing : דְּבַר יְהוָה the words of God.

2. ם and ם being found in the last syllable, are changed into the shortest e (:), as אֹיֵב an enemy, אֹיְבִים enemies, אֹיְבִי his enemy : צִדְקָה righteousness, צִדְקָתִי his righteousness.

Except ם and ם or : abides ; as שָׁכֵן a Neighbour, שָׁכֵנִים Neighbours, שָׁכֵנוֹ his Neighbour : בְּאֵר a Well,

Well, בְּאֵרוֹת the Wells, בְּאֵרָה thy Well. And in the Plural becomes a long *a* (־), as מֶלֶךְ a King, מְלָכִים Kings. of the last syllable is likewise unchangeable; as דְּבַר a word, דְּבָרִים words, דְּבָרָה thy word.

3. When two of the shortest (:) come together, the first is changed into a short *i* (.), as for דְּבָרִי is said דְּבָרִי words, בְּרַעְרָה with trembling: for בְּרַעְרָה לְסֻלּוֹ to reign.

4. Words ending in י are contracted into ם, as בֵּית a house, בֵּית אָבִי my Fathers house: שָׁמַיִם heavens, שָׁמַי הַשָּׁמַיִם Heaven of heavens.

Ending in ם, are contracted into ם; as תֵּוֹךְ the middle, תֵּוֹךְ הַיָּם the midst of the Sea: מוֹת death, מוֹת קְדוֹשִׁים the death of the Saints.

5. Words of one syllable for the most part, turn their long Vowels into short ones, according to their analogy; that is to say,

• into - , as תָּם plain, upright: תִּמְתִּי my undefiled.

•• into ם, as עַתָּה time, עֵתוֹ his time, עֵתִים times.

• into ם, as חֹק Statute, חֻקִּים Statutes, חֻקוֹ his Statute.

Sometimes the short *a* (־) is turned into a short *i* (.), as סֵף a Post, סִפִּים the posts, סִפָּם their post. and so צֶדֶד a side, בַּת a Daughter, &c.

6. These four letters אַחַתֵּע (called throat Letters) instead of the shortest simple *e* (:) do commonly take one of the compounded Vowels, to wit, ם, ם, ם, ם, as חֲכָמָה a wise Woman, עֲבָדִים Servants, אֶהָלִים Tents, חֳדָשִׁים Months: הֶחָמְרִי heaps, from הָמָר, הֶחָמְרִי and the truth, לֶאֱכֹל to eat.

But if only two remain, they will have a certain mark by and in them, for the third Radical letter, which is to be added, *viz.*

ʾ instead of the first Radical letter, is a sign that the Radical letter ʾ is wanting, which instead of ʾ is to be put before.

A Prick in the first letter (after the augmented letters are cast away) is a mark, that the Radical letter ʾ is wanting, which must be supplied.

A Prick in the second Radical (after the augmented letters are cast away) teaches, that the same letter, wherein the Prick is found, must be doubled.

ʿ after the second Radical, shews that the letter ʿ, instead of it is to be put after.

But if none of these marks are to be found, then thou will have the Vowels for a direction, to wit

A long Vowel is a mark of the second Radical letter ʾ, which must be inserted: sometimes of the third Radical letter ʿ, which must be subjoined.

A short Vowel is a mark, that the second Radical letter must be doubled.

One of the shortest } of the first Radical letter ʾ, } which are to
is a mark either } or of the third Radical letter ʿ, } be added.

Mark, If the first Radical is one of these letters **ו**, **ס**, **צ**, and **ה**, **ה**, **א**, **ת**, **י**, **נ**, **מ** comes before it, then there is made a transposition of the letter ʿ, which cometh in the place of the first Radical; *viz.* ʿ is put after them, and also changed after ʾ in ʿ, after

after § in ט; as הִתְסַתֵּר (for הַתְסַתֵּר) *he did hide himself*: הִשְׁתַּבַּח (for הַתְשַׁבַּח) *he hath commended himself*: הִוָּדַן (for הַתְוָדַן) *he hath prepared himself*: הִצְטִיד (for הַתְצִיד) *he hath justified himself*.

Here follow some *Hebrew* Texts for a Praxis of what hitherto hath been mentioned.

Deuteron. ca. 30. vers. 11, 12, 13, 14.

כִּי הַמִּצְוָה הַזֹּאת

אֲשֶׁר אֲנִי מְצִוֶּה

הַיּוֹם לֹא־נִפְלְאָתָה הוּא

מִסֶּדֶק וּלְאַרְחֻקָּהּ הוּא:

לֹא בַשָּׁמַיִם הוּא

לֵאמֹר מִי יַעֲלֶה־לָּנוּ

הַשָּׁמַיִם וְיִקְחֶהָ

לָּנוּ וְיִשְׁמְעֵנוּ אֶת־

וְנַעֲשֶׂנָּה:

Kee hammitzvâ hassôtb

ashér anocheé metzavvechá

baiyóm lo niphléth biv

mimmecha veló rechokâ biv.

Lo bashshamáyim biv

lemór mee yaale-llánu

bashshamáyema veyikkachéba

llánu veyashmiénu orbáb,

venaaséanna.

וְלֹא

וְלֹא־מַעֲבֵר לַיָּם הוּא
לֵאמֹר מִי יַעֲבֹר לָנוּ
אֶל־עֵבֶר הַיָּם וַיִּקַּח
לָנוּ וַיִּשְׁמַעֲנוּ אַחֲרָהּ
וַיַּעֲשֶׂנָּה:

כִּי־קָרֹב אֵלֶיךָ הַדָּבָר
מֵאֵד בְּפִיךָ וּבִלְבָבְךָ
לַעֲשׂוֹתוֹ:

*Veló-mē'fer laiyām biu
lemór mee yaafor-lánn
el-éfer haiyám, veyikkachéba
lánn veyashmiénnu oibáb
venaasénna,*

*Kee karóf elécha haddafár
meód, bepheécha ufilfafechá
laasothó.*

Jeremiah, c. 31. vers. 33, 34.

כִּי זֹאת הַבְּרִית אֲשֶׁר
אֶכְרֹת אֶת־בֵּית יִשְׂרָאֵל
אֲחֵרֵי הַיָּמִים הֵהֵם
נָאִם־יְהוָה נָתַתִּי אֶת־
הַתּוֹרָתִי בְּקֶרֶבָם וְעַל־
לִבָּם אֶכְתָּבְנָה וְהָיִיתִי
לֵהֶם לְאֱלֹהִים וְהִפְרָה
יְהוָה לִי לְעָם:

*Kee soth babberéeth ashêr
echróth eth-beth yisraél
acharé haiyaméem habém
num-yehová nathátti eth-
toratheé bekirbám veal-
libbám echtafénnu, vebayeétee
labém leloheém, vebémma
yibyu-leé leám.*

וְלֹא יִלְמְדוּ עוֹד אִישׁ
אֶת־רֵעֵהוּ וְאִישׁ אֶת־
אָחִיו לֵאמֹר דַּע וְאֶת־

*Velo yelammedú od eésh
eth-réechu, veéesh eth-
acheév lemór dên eth-
יהוָה*

